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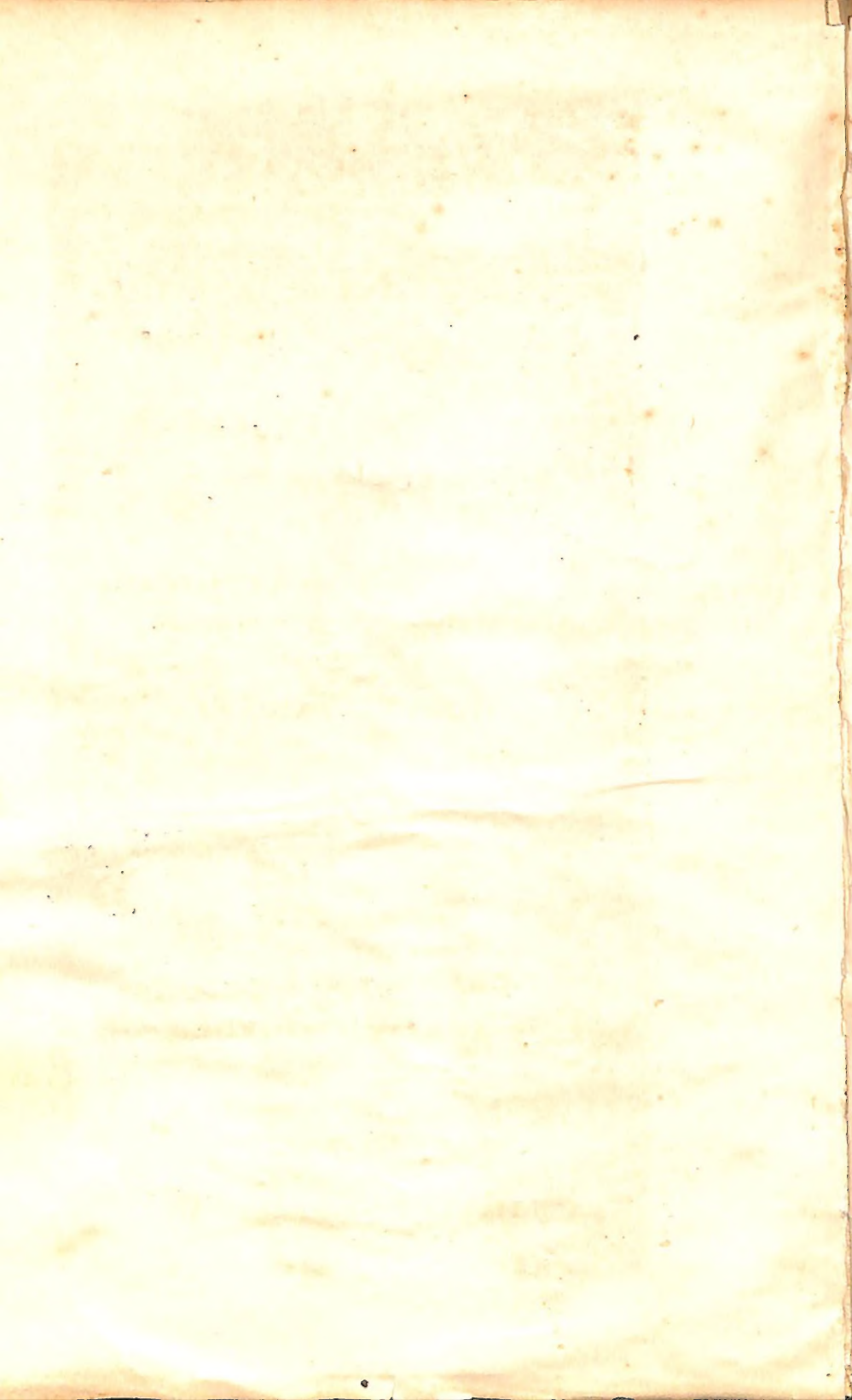
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SECOND BOOK

OF

SANSKRIT, (138)

BEING A TREATISE ON GRAMMAR, WITH EXERCISES,

BY

RAMKRISHNA GOPAL BHANDARKAR,

M. A., Ph. D., C. I. E., &c., &c.

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संस्कृतमन्दिरान्तःप्रवेशिका

नाम पाठावलि:

मुम्बापुरस्थयूरोपीयपण्डितपरिषद्दत्तमास्तर् आव् आर्तेतिशर्मण्यदेशियगोत्रा-
ङ्गणपुरस्थविद्वत्परिषद्दत्तफिलासफीए दाक्तेरेतिभारतवर्षीय-
सार्वभौमसंपदनुगामिमहाजनगणसहाये-
त्याद्युपपदधारिणा

भाण्डारकरोपाभिधेन गोपालसूनुना रामकृष्णेन
विरचिता ।

तत्सूनुना मास्तर् आव् आर्तेत्युपपदधारिणा

श्रीधरेण च

तन्निर्दिष्टदिशा प्रपञ्चिता संशोधिता च ।

सा च मुम्बापुर्या मुद्रिता ।

एकावशीयमङ्कनावृत्तिः

सगुणसुतात्मारामपत्न्या राधाम्बया कृतिः

शकनृपसभा: १६१८
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PREFACE TO THE FIRST EDITION.

This Second Book of Sanskrit has been prepared under instructions from Sir A. Grant, Director of Public Instruction. Its plan is nearly the same as that of the First Book, which the student is supposed to have read and mastered. Each lesson consists of four parts:—1st, Grammar; 2nd, Sanskrit sentences for translation into English; 3rd, English sentences for translation into Sanskrit—both intended to exercise the student in the rules of Grammar given at the top of the Lesson; and 4th, a Vocabulary.

This and the First Book together contain as much Grammar as is needed for all practical purposes, perhaps more. I have adopted the terminology of the English Grammarians of Sanskrit, but have strictly followed Pāṇini, as explained by Bhaṭṭojī Dikshita in his Siddhāntakaumudī. Most of the rules are mere translations of the Sūtras. Besides the terms *Guna*, *Vṛiddhi*, and a few others, which have been adopted from Native Grammarians by nearly all European writers on the subject, I have found it necessary to appropriate two more, viz., *Seṭ* and *Aniṭ*. The prejudice against mere Native terms, in deference to which Professor Benfey seems in his smaller Grammar to have discarded even the words *Guna* and *Vṛiddhi*, without substituting any others, is, in my humble opinion, very unreasonable, when it is difficult to frame new words to designate the things which they signify. It is very inconvenient to have to describe the same thing again and again whenever one has occasion to speak of it. It will at the same time be somewhat difficult for the learner to make out, when a thing is so described in a variety of cases, that it is the same. Words adapted to express a particular meaning are as necessary here as in other affairs

of human life. What an amount of inconvenience would it, for instance, entail, if, whenever we had to speak of the human race, we were instead of being allowed to use the word "man," made to describe man's physical and rational nature? But I must not elevate an ordinary truism to the rank of a newly-discovered truth.

The general rules of Grammar, and such exceptions as are important, have been given in this book; those of the least importance only being omitted. Such an omission is apt to render a book liable to the charge of inaccuracy. But it is unavoidable in an elementary work, and after all it will produce little or no practical inconvenience.

There is one point in Sanskrit Grammar, in my explanation of which I have departed from ordinary usage, though I think I do agree with Pāṇini and his Commentators. It is the sense to be attached to the so-called Aorist. The most laborious student of a dead language is not alive to all the nice shades of meaning, which are plain even to the uninstructed when a language is living. Even to a Mahā-Pāṇḍita in these days the sound of भवते is not at all so disagreeable as that of होएल is to the genuine Marāthā peasant. We know of the distinction between the Ātmanepada and Parasmaipada only *in theory*, but that between the ए and ई of the Marathi habitual Past, of the एल and ईल of the Future, we *feel*. We must, therefore, to determine this question about the Aorist, appeal to such Sanskrit works as, we have reason to suppose, must have been written when Sanskrit was a spoken language. The Kāvya, the Nāṭakas, and most of the Purāṇas will not do for our purpose. Such books as the Saṁhitās of the Vedas, the Brāhmaṇas, or even those portions of the two great Epics which do not bear indications of having been subsequently tampered with must be referred to. To institute such a wide research I have neither had the necessary time nor the necessary means. But the Aitareya Brāhmaṇa, which I have read, seems almost to decide the point. In this work, wherever stories are told, the so-called Imperfect or the

Perfect is always used, and the Aorist never occurs.* On the contrary, when the persons in the story are represented as speaking with one another they use the Aorist, and the only sense that can be attached to it in these cases is that of the English Present Perfect; in other words, it indicates simply the completion of an action or an action that has just or recently been done. The reason why the Aorist occurs in these cases only is that there is no scope for *recent past time* in mere narration; and things that have just or recently occurred can come to be spoken of only when persons are talking with each other. The piece given at the end of this book contains passages remarkably illustrating what I say. The story goes:—"Hariśchandra said to Varuṇa, 'Let a son be born to me and I will then offer him as a sacrifice to you.' 'Well,' said Varuṇa. Then a son was born to him. Then said Varuṇa, 'You have got a son, sacrifice him to me now.' Then said Hariśchandra, 'When a victim becomes ten days old, then he is fit to be sacrificed. Let the boy become ten days old, I will then sacrifice him to you.' 'Well,' said Varuṇa. The boy became ten days old. Then said Varuṇa, 'He has become ten days old, sacrifice him now to me,'" and thus it proceeds. Now in this and the remaining portion of the Khaṇḍa the verbs "said" (occurring several times), "was born," "became" and others that are used by the narrator speaking in his own person are always in the Perfect; while "have got," "has become," &c., used by Varuṇa with reference to the boy, are in the Aorist. The latter clearly refer to a time just gone by. In the same manner, in the story of Nābhānedishṭha, related in the fourteenth Khaṇḍa of the Fifth Pañchikā, the verbs अभाक्त, अभाक्षः, अदुः, and आदित used

* In the passage noticed below, we have स इ संनाहं प्रापत्, where प्रापत् is the Aorist of आप् with प्र and is used in the narration of a past event. But in the whole of the Brāhmaṇa there is, so far as I can recollect, not a single instance besides this, where the narrator uses the Aorist in speaking of a past action. The evidence being then so overwhelming, some other explanation must be attempted in the present case and this example ought by no means to be taken to invalidate the position in the text. Perhaps when the reading of Vedic books was fixed, प्रापत् and प्राप्सि, which occurs immediately after, were, through mistake, made to exchange places.

by Nābhānedishtha, and evidently, from the context, denoting events that have just happened, are in the Aorist, as also अवदी: used by Rudra. While when the author, in narrating the story, speaks of certain things as having taken place, he invariably uses the Imperfect, the event from his point of view having occurred at a remote past time. Similar instances in which the Aorist on the one hand, and the Imperfect or the Perfect on the other, are used exactly in the same way, occur in 1-23, 2-19, 3-33, 4-17,* 6-33, 6-34, 7-27, 7-28, 8-7 8-23†; while narratives, in which the Perfect or the Imperfect only is used, and, where there is either no conversation, or, when there is, it is only with reference to present or future time, are innumerable. 7-26, and 5-34 may also be consulted.‡

* The cows held a sacrificial session with the object of getting horns; after a year they got horns, and then they say to themselves:—यस्मै कामायादीकामवापाम तमुत्तिष्ठामः, i. e., "The object for which we undertook this sacrificial ceremony we have got. We now rise or break up." Here आपाम is the Aorist of आप् 'to obtain,' and evidently means 'have got or obtained;' while अदीक्षामहि is the Imperfect of दीक्ष्, and certainly does not indicate an event that has just happened.

† Some of these passages have been given in the lesson on the Aorist.

‡ To show how rich the language of this Brāhmaṇa is in verbal forms, and especially of the Aorist, I will here give a list of the forms of the Aorist referred to in the text. It will be shown further on that the Brāhmaṇa follows the rules of Pāṇini faithfully in the use of the Aorist and the following list will show that the forms also of this tense strictly obey the rules laid down by that grammarian, except in a few cases.

अजनि	आदित	मा परिगात	आसिषत	अमहीत्
अमूत	अवादी:	अहपत्	अमंस्त	अचारीत्
अज्ञत	अकत	अमू:	अस्तुत	अदीषीत्
अपत्सत	अदीक्षिष्ट	अवधी:	अदात्	अगासीत्
अवोचत्	मा पात्	अवोच:	अवधीत्	अवोचत्
अमाक	अकर्	अवोचम्	अजीजनत्	अरासीत्
अमाधु:	मा दुषत्	अवोचन्	अजैषी:	अयाक्षीत्
मा इया:	आपाम	आज्ञास्था:	अदुक्ष:	मा गात
अदु:	अदर्शम्	आज्ञासम्	अवाक्षी:	

Of these 44 forms only five अज्ञत, अकत, अकर्, आज्ञासम् and अदुक्ष: do not conform to the rules laid down by Pāṇini for the Bhāṣha or the Sanskrit current in this time. 1885).

We thus see that the so-called Aorist denotes recent past time or the mere completion of an action, and thus resembles the English Present Perfect. And this is confirmed by what Pāṇini says on the subject. The Sūtras which give the senses of the three past tenses are लृङ् 3-2-110 ; अनद्यतने लृङ् 3-2-111 ; परोक्षे लिट् 3-2-115. They are thus to be interpreted:—"लृङ् or the Aorist indicates past time ; लृङ् or the Imperfect shows a past action done previous to this day ; and लिट् or the Perfect, a past event which took place before this day, and which was not witnessed by the speaker." Now the first Sūtra gives a general rule, the second is an exception to it, and the third an exception to this again ; the past time, therefore, left according to Pāṇini's system of rules and exceptions for लृङ् to indicate, is अनद्यतन, that is to say, *this day's*. लृङ् can also by these Sūtras indicate *past time generally*, i. e., express simply the *completion* of an action without reference to any particular past time. For, the category *past time* can admit of three divisions only according to the principle indicated in the Sūtras, viz., past time *generally* and not *specifically*, the time *of this day*, and the past time *previous* to this day. The last is taken up by लृङ् and लिट् ; and the first two belong, therefore, to लृङ्. By another Sūtra नानद्यतनवक्तृयाप्रबन्धसामीप्ययोः, Pāṇini, 3-3-135, लृङ् expresses recent and continuous past action, in addition. So that according to Pāṇini, लृङ् indicates (1) past time generally, (2) the past time of this day and not previous to this day and (3) recent past time. Now all these characteristics we find in the English Present Perfect and not in the Indefinite Past. For, *firstly*, if we want to express simply the completion of an action, i. e., past time generally without reference to any particular past time we do not use the Indefinite Past in English, but the Present Perfect. 'I read Sir Walter Scott's *Ivanhoe*' necessarily implies some *particular* time when the action of reading was done ; in other words, the sense of the sentence is not complete without the specification of some time. We must add some such expression as

'two years ago' or the particular time must be understood from the context. But when we say 'I have read Sir Walter Scott's *Ivanhoe*,' there is no such necessity. *Secondly*, the English Present Perfect, like the Sanskrit ~~एव~~, can denote, if it denotes any specific time at all, the past time of this day only. For 'I have read the book *to-day*' is good English; but 'I have read the book *yesterday*' or '*a year ago*' is not. And *thirdly*, the Present Perfect, as is generally admitted, denotes recent time in English.

My object has been to render this as much a Sanskrit Reading Book as a book on Sanskrit Grammar; in other words, not only to teach grammatical forms to the student but to enable him to construe Sanskrit. I have, therefore, in addition to the sentences composed by myself, given in nearly all the lessons a good many extracts containing examples of the particular rules, from original Sanskrit works, such as the *Aitareya Brāhmaṇa*, the *Upanishads*, the *Mahābhārata*, *Kādambarī*, the *Pāñchatantra*, and the *Raghuvamśa*. With the same object, three long prose pieces, illustrative of three different styles, and one poetical have been given at the end. One of the former is from the *Aitareya Brāhmaṇa*, chosen on account of its richness in verbal forms and the strength, purity, and simplicity of its style. The English sentences have, of course, all been composed by me.

I hope Teachers and Students will find this book useful. Such improvements as experience may show to be necessary will be made in subsequent editions.

Ratnagiri,

8th April 1868.

R. G. B.

PREFACE TO THE SECOND EDITION.

The observations made in the Preface to the last edition as to the sense of the Aorist have been confirmed by several passages I have met with in the Samhitās of the Vedas and in Brāhmaṇas other than the Aitareya. But since this is hardly the place for an elaborate essay on the subject, I forbear to make any addition to what I have already said on the subject. I have only re-cast the remarks contained in the Preface on the meaning of the Sūtras of Pāṇini bearing on the question.

Bombay,
19th April 1870.

R. G. B.

PREFACE TO THE THIRD EDITION.

GRAMMAR was not an empiric study with Pāṇini and the other ancient grammarians of India. Those great sages observed carefully the facts of their language and endeavoured always to connect them together by a law or rule and to bring these laws again under still more general laws. Sanskrit Grammar has thus become a science at their hands, and its study possesses an educational value of the same kind as that of Euclid and not much inferior to it in degree. For, to make a particular form, the mind of the student has to go through a certain process of synthesis. He has to mark the mutual connections of the rules he has learnt, and, in each given case, to find out which of them, from the conditions involved, hold good in that case, and to apply them in regular succession, until he arrives at the form required. A mere unscientific teaching of the forms as such and mixing them up unconnectedly into a list, our grammarians never resorted to, so long as they could trace a resemblance even between two of them, if not more.

Convinced of the utility of this system, I tried in this book to adhere to Pāṇini so far as was convenient or practicable, and to give his general rules instead of split-

ting them up into the particular cases they comprehend. In this manner I was also able to compress a great deal of matter into a comparatively small space. But the book necessarily became difficult, since instead of placing a ready-made form before the student it gave him only the rules and required him to constitute it for himself. Experience, however, both as a learner and as a teacher, has taught me that Sanskrit Grammar learnt according to the latter method is more easily and longer remembered than if learnt empirically. And I maintain that the book, as it was, was not at all difficult, in the hands of a good teacher. But, to meet the views of those who think otherwise, I have in this edition, increased the number of examples without interfering with the system, and added explanations to show how to derive them and how, generally, to apply the rules in particular cases. All this new matter has been printed in small type. I have thus myself done, in a great measure, what I expected teachers to do and what I, as a teacher, once did. Several other changes and alterations have been made in this edition. Separate vocabularies have been given for the English exercises, the two lessons on the second conjugation have been expanded into four, the number of verses from Bhartṛihari has been reduced and the passage from Kādambari removed and another, somewhat shorter and much simpler, from the same work, substituted for it. I have also here and there added a few rules, especially in the lesson on compounds, and given a few more exercises.

I was not so sanguine about the success of this book as of the First. But I am very happy to perceive that this also has met with favour, and that along with the First it has become the means, howsoever humble, of facilitating and promoting the study of the language of the ancient Rishis among their modern descendants.

Bombay,

R. G. B.

15th April 1873.

PREFACE TO THE SIXTH EDITION.

The following are the principal changes and additions made in the present edition:—(1) The first lesson in the previous editions treated of the Potential mood of the first Group of conjugations. But that mood having now been transferred to the First Book, the lesson has been taken out. The first lesson now treats of the Irregularities of the 1st, 4th, 6th and 10th conjugations, to which are attached Sanskrit and English sentences for exercise, with Sanskrit and English vocabularies. (2) The lesson on the Futures and the Conditional, together with the portion treating of the Passive, has been removed from its place after the Aorist and put after the Perfect, in accordance with the practice in our High Schools of teaching it immediately after the latter. (3) All the Sanskrit into English vocabularies occurring in the body of the book have been collected together into a general Glossary at the end, as also the English into Sanskrit vocabularies. (4) A few verses which could be easily gathered from the *Kîrtikaumudî*, *Bhaṭṭikāvya*, and *Halâyudha's Kavirahasya* have been added to the exercises here and there. It is true that the authors of the last two works are perhaps likely to be considered as having used words not in common use in the extant Sanskrit literature or never used in it at all. It should, however, be borne in mind that the first lived probably in the same century as *Bâṇa* and before *Bhavabhūti*, both of whom are recognized as standard authors, and the second about two centuries after; that there must have been a great deal more of Sanskrit literature extant in their time than there is at present; and that, their object being the same as that of this and the First Book, viz., to teach the language, they probably did not use words without having met with instances of their use in the literature existing in their time.

S. R. B.

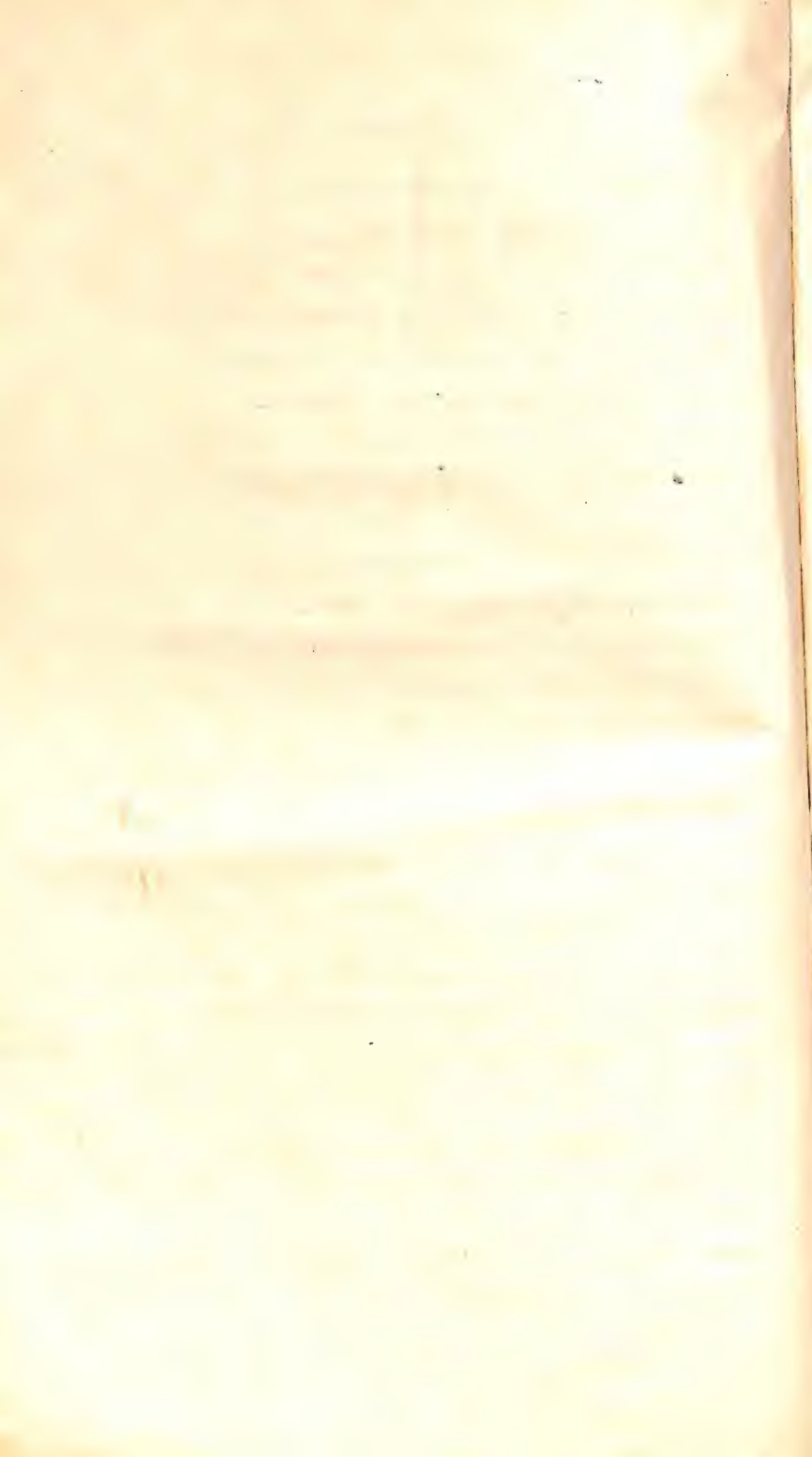
Poona,

31st August 1885.



CORRECTIONS.

- Page 7, ll. 24 & 26, right hand column, for “सज्ज” and “पज्ज”
read “सज्ज” and “पज्ज” respectively.
- Page 17, l. 14, left hand col., for “स्वीया” read “स्वीय”.
- Page 17, l. 2 from bottom, for “आभ्रध्वम्” read “आधुध्वम्”.
- Page 20, last l., for “आप्रवन्तु” read “आप्नुवन्तु”.
- Page 31, l. 8, for “अक्रीणन” read “अक्रीणन्”.
- Page 58, last l., for “प” read “प्”.
- Page 65, l. 12, for “इ of भा” read “ई of भी”.
- Page 84, l. 4 from bottom, for “नक्” read “नक्”.
- Page 91, l. 7, for “वज्र” read “वज्र”.
- Page 115, l. 16, for “अप” read “अप्”.
- Page 117, l. 22, right hand col., for “पुस्” read “पुंस”.
- Page 123, l. 4 from bottom, for “rea on” read “reason”.
- Page 125, last l., after “p.” read “18”.
- Page 126, l. 17 right hand col., before “know” read “to”.
- Page 157, l. 22, right hand col., for “ध्वंस” read “ध्वंस”.
- Page 174, l. 14, for “whom [” read “whom I”.
- Page 190, l. 7 from bottom, left hand col., for “चवरथ” read
“चैवरथ”.
- Page 216, l. 7, left hand col., for “Kṛiskṇa” read “Kṛishṇa”.
- Page 220, l. 13, right hand col., for “जम्भ” read “जृम्भ”.
- Page 228, l. 11, right hand col., for “whe” read “who”.
- Page 228, l. 3 from bottom, right hand col., for “पुरोधिस” read
“पुरोधस्”.
- Page 230, l. 11 from bottom, right hand col., for “सृष” read
“सृष्”.
- Page 236, l. 23, left hand col., for “रहित” read “रहित”.
- Page 239, l. 7 from bottom, left hand col., for “of” read “or”
- Do. l. 1 from bottom, left hand col., for “विष्णु” read
“विष्णु”.



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SECOND BOOK OF SANSKRIT.

LESSON I.

IRREGULARITIES BELONGING TO THE 1ST, 4TH, 6TH, AND
10TH CONJUGATIONS.

1. गुप् 'to protect' *Parasm.*, धूप 'to heat' *Parasm.*, विच्छ् 'to go' or 'approach' *Parasm.*, पण् *Parasm.*, when it means 'to praise,' and पन् 'to praise' *Parasm.*, all of the 1st conjugation (except विच्छ् which belongs to the 6th), have आय् added on to them before the conjugational sign; as पणायति, धूपायति, &c. The उ of गुप् takes its Guna substitute before this आय्, as गोपायति. आय् is optionally retained in the non-conjugational tenses.* पण् and पन् take the Âtmanepada terminations when they do not take this आय्, as पणते.

2. भ्राञ् *Âtm.*, भ्लाञ् *Âtm.*, and भ्रम्, क्रम्, कृम्, वस्, लप्, विद् and यस् with सम् or without any preposition, all *Parasm.*, belong both to the 1st and to the 4th conjugation, and बुद् *Parasm.* to the 4th and the 6th; as भ्राजते or भ्राज्यते, &c. उपपत्ति

3. The penultimate अ of क्रम् is lengthened when it takes *Parasmaipada* terminations in the conjugational tenses, as क्रामति or क्राम्यति; but *Âtm.*, आक्रमते; similarly विद्, कृम्, and चम् 1st conj. with आ, lengthen their vowels.

4. शम्, तम्, दम्, भ्रम्, and मद्, all of the 4th conjugation, and भ्रम् and क्षम्, when of the 4th conjugation, lengthen their vowel in the conjugational tenses; as शाम्यति, भ्राम्यति or भ्रमति, &c. भ्रम् has भ्रम्यति also.

5. अश्, and तश् when it means 'to shave or pare,' literally and not metaphorically, belong to the 1st and 5th conjugations; as अशति or अशणोति.

6. ध्मा 'to blow,' वा 'to smell,' वा 'to think,' क् 'to go,' कृ when it means 'to run,' यम् 'to restrain,' and शद् 'to perish,' all of the 1st conjugation, substitute in the conjugational tenses धम्, जिष्, मन् क्रच्छ्, धौ, यच्छ् and शयि, respectively; as धमति, जिघ्रति, &c. The last is *Âtmanepadi* in the conjugational tenses.

* For an explanation of this expression see Lesson II.

7. The penultimate उ of गुह् is lengthened before the conjugational sign and before any strong or Guna-making termination with an initial vowel; as गृहति.

8. दंश् and सञ् Parasm., स्वञ् Ātm., and रञ् Parasm. and Ātm., all of the 1st conjugation, drop their nasal before the conjugational sign; as दशति, स्वजते, &c.

9. When a radical ऋ (long) does not undergo Guna or Vriddhi substitute, it is changed to इ, and to उ if a labial or व precedes. The इ or उ of these and of roots ending in व् is lengthened when a consonant follows. Thus जृ 4th conj. forms जीर्यति, कृ 6th conj. किरति, कृत् 10th conj. कीर्तयति, दिव् and सिव् 4th conj. दीव्यति and सीव्यति, &c.

10. Roots of the 4th conjugation ending in ओ drop it before the conjugational sign. Thus, सो forms स्यति, दो, यति, शो, श्यति and छो, छयति.

11. The ending इ or उ short or long is changed to इप् or उप् respectively before अ, the sign of the 6th conjugation (see Rule II., Lesson VII.); as रि—रियति, नृ—नृवति, धृ—धुवति.

12. व्यथ् 4th conj. is modified into विथ् before the य of that conjugation; as विध्यति.

13. भस्ज् and व्रथ् both of the 6th conjugation are modified into भृज् and वृथ् in the conjugational tenses; as भृजति, वृथति, &c.

14. The स of मस्ज् and सस्ज् is changed to ज् when not dropped (x., p. 54); as मजति &c.

15. छप्, लिप्, विद्, कृत्, and पिग्, all of the 6th conj., insert a nasal before the final in the conjugational tenses; as लिम्पति, &c.

16. Some roots of the 10th conjugation are exclusively Ātmanepadi, such as तन्त्र्, चित्र्, भर्त्स्, मन्त्र्, तर्ज्, विद्, दंश्, &c.; as तन्त्रयते, चेतयते, &c.

17. Many roots belong optionally to the 1st or 10th conjugation, such as युज्, पृच्, सद्, वृज्, वृ, जृ, रिच्, तप्, वृप्, दभ्, अर्ह्, &c.; योजति, योजयति, &c.

वैषम्यमपि प्राप्ता धैर्यधनाः साधव आत्मनः सञ्चरणव्रतं गोपायन्ति ।

स्वजनवियोगेन व्यथितं मे मनो निष्ठाशून्यं भ्रमतीव ।

मार्गे वन्यानां कुसुमानामामोदमुपजिघ्रन्तौ तौ दम्पती ऋषे-
राश्रममगच्छताम् ।

अयं शीत आकाशवायुस्तव मुखे धर्मजान्स्वेदलवानाचामति ।

नदतः सिंहस्य स्वनं श्रुत्वा यथा सर्वे मृगान्क्षसन्ति तथैव
भीमस्य शब्दं श्रुत्वा सर्वे योथा अत्रस्यन् ।

गगनमध्यमारूढस्य सवितुः प्रचण्डेन तापेन क्लान्तोऽयं शिखी
तरोरालवाले स्थितं शीतमुदकं पर्याप्तिमाचामति ।

निदाघेऽल्पैरपि तोयैर्मालाकारेण या तरोः पुष्टिर्विरच्यते सा
किमनल्पान्यपि तोयानि विश्वतो विकिरता वारिदेन जनयितुं
शक्या ।

श्रोत्रियायाभ्यागताय वत्सतरीं महोक्षं महाजं वा निर्वपन्ति
गृहमेधिनः । तं हि धर्मं धर्मसूत्रकाराः समामनन्ति ।

प्रत्युत्पन्नमतिः प्राप्तां क्रियां कर्तुं व्यवस्यति ॥

एतान्यनीकानि महानुभावं गृह्णन्ति मेघा इव रश्मिवन्तम् ॥

यावत् प्रतापनिधिराक्रमते* न भानु-

रहाय तावदरुणेन तपो निरस्तम् ॥

व्यतिषजति पदार्थानान्तरः कोऽपि हेतु-

र्न खलु बहिरुपाधीन्प्रीतयः संश्रयन्ते ॥

लिम्पताव तमोऽङ्गानि वर्षतीवाञ्जनं नभः ।

असत्पुरुषसेवेव दृष्टिर्निष्फलतां गता ॥

त्वं तेनाभिहितः पथ्यं किं कोपं न नियच्छसि ॥

* क्रम् *with* अ when it means to "rise up" is *Ātmanepadi*, if used of a heavenly body.

† बुद्ध्याच्पचदण्डरुधिप्रच्छिच्चिब्रूशामुजिमथमुषां । कर्मयुक् स्यादकथितं तथास्यानी-
हृक्ष्वहाम् ॥ The roots enumerated here and roots having the same sense as
these govern two objects, as a general rule, one direct and the other
indirect. In the passive the indirect object of the roots from ब्रू to मुष् and
their equivalents is put in the nominative and the direct in the accusa-
tive; and in the case of the roots नी, ह, कृष् and ब्रू and their equivalents,
the direct object is put in the nominative and the other in the accusative;
बलिं याचते वसुधाम् *Act.* 'he begs the earth of Bali,' बलियाञ्ज्यते वसुधाम् *Pass.*;
शतं जयति देवदत्तम् *Act.* 'he wins a hundred (coins) from Devadatta,' शतं
जीयते देवदत्तः *Pass.* ; ग्राममजां नयति *Act.*, ग्राममजा नीयते *Pass.*

In the present verse वा *with* अभि, of which अभिहित is the *past part.*
pass., has the same sense as ब्रू which means to 'say or speak to.'

*तद्विद्विषां जरति चेतसि भोगतृष्णा ।
 तेषां वपूंषि विपिनेषु च जारयन्ति ॥
 सहते शस्त्रसंपातं सहति श्रममाहवे ।
 उत्साहयति तच्चित्तमपि जेतुं शचीपतिम् ॥
 पूजामर्हति सर्वेषामृषीणामाश्रमेऽप्यसौ ।
 अर्हयत्यर्घ्यसत्कारं मधुपर्कं च पावनम् ॥
 न क्षाम्यति क्षितीशानामपराधलवानपि ।
 अपराधसहस्राणि क्षमते यो द्विजन्मनाम् ॥
 नाहिर्दशयते कंचित्क्षेपे गुरुडाज्ञया ।
 यदि प्रमादाद्दशति तस्मिन्न क्रमते विषम् ॥
 न तर्जति रुषा कंचिन्नीचमप्युपकारिणम् ।
 परं तर्जयते दुष्टान् समन्तात्संगतान्मित्रः ॥
 कोटिभिः पणते नित्यं राज्ये तस्य वणिग्जनः ।
 यक्षाश्चापि पणायन्ति तद्विभूतिं गृहेगृहे† ॥
 सर्वोऽभिलषति श्रीमानिन्द्रियार्थोपसेवनम् ।
 अभिलष्यत्यसौ योगी तेभ्य एव निवर्तनम् ॥
 लुम्पति प्रतिपक्षाणां स लक्ष्मीं बाणवृष्टिभिः ।
 न लुप्यति मतिस्तस्य सकलेऽप्यर्थसंशये ॥
 अर्जते धर्ममेवैकमर्थं धर्मार्थमर्जति ।
 अर्जयत्यूर्जितांल्लोकान् स धर्मेणैव शाश्वतान् ॥
 सर्वस्य जायते मानः स्वहिताच्च प्रमाद्यति ।
 वृद्धौ भजति चापथ्यं नरो येन विनश्यति ॥
 भजन्ति विपदस्तूर्णमतिक्रामन्ति संपदः ।
 तान्मदाद्भाषतिष्ठन्ते‡ ये मते न्यायवादिनाम् ॥
 प्राज्ञास्तेजस्विनः सम्यक्पश्यन्ति च वदन्ति च ।
 तेऽवज्ञाता महाराज क्लाम्यन्ति विरमन्ति॥ च ॥

* This and the following nine stanzas refer to a king of the name of Kṛishṇa.

† When कम् is used in the sense of 'operating' or 'having effect,' it is Ātmanepadi.

‡ The doubling of a crude noun or declensional form has the sense of 'every,' as गृहेगृहे 'in every house,' दिनेदिने 'every day.'

§ स्था with सम्, अव, प्र or वि takes the Ātmanepada terminations.

॥ र्म् with वि, आ, परि or उप is Parasmaipadi.

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।
जीवनाशा धनाशा च जीर्यतोऽपि न जीर्यति ॥
अहो खलभुजङ्गस्य विचित्रोऽयं वधक्रमः ।
अन्यस्य दशति श्रोत्रमन्यः प्राणैर्वियुज्यते ॥
विधौ विध्यति सक्रोधे वर्म धर्मः शरीरिणाम् ।
स एव केवलं तस्मादस्माकं जायतां गतिः ॥
विहितस्याननुष्ठानान्निन्दितस्य च सेवनात् ।
अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥

It is the power of God by which this wheel of the world goes round [भ्रम्].

Enraged at his ingratitude Vishṇudatta cut him up [तद्] with सम्] with harsh words.

In that assembly the necklaces of many of the kings rising up in haste broke [ब्रुद्] by their pressing against one another.

Does the unforgiving serpent bite [दंश्] from a desire for blood the person touching him with his foot?

Having first bowed to Vasishṭha, the preceptor of the family of the Ikshvākus, Rāma embraced [स्पर्श] his brothers.

Indrajit being killed, grief burnt [भस्ज्] Rāvaṇa like fire on account of his untimely death.

Taking away that by which I live, you try [यस्] to take away my life.

Attracted by the flame of the lamp the moth suddenly fell upon it and died [क्र* with acc. of मृत्यु].

Wishing to make the elephant turn back Aja pierced [व्यध्] him with an arrow.

In the fight with the Rākshasās Rāma mowed [वध्] many hundreds of his enemies with his sharp weapons.

The soul of Rāma was plunged [मस्ज्] in grief caused by his separation from Sītā.

"Stake [पण्] thy wife, Pāñchālī," said the sons of Dhṛitarāshṭra to Yudhisṭhira, when everything besides her had been won by them from him.†

* The augment आ of the Imperfect with the following initial क्र of a root becomes आर् (cf. rule, p. 62, F.B.).

† see note † page 3.

I took great trouble [यस् with प्र] for the recovery of the jewel snatched away by the bird.

He who is at enmity* with the great quickly perishes [शब्द].

Thousands of faults are committed by me every moment; forgive them all, O God !

Oh the inexpressible power of this maid, that not only things that live [चित्] serve her but also those that do not live!

This wind, moist with the spray of the adjoining river, gently shakes [धू] the *Atimukta* creeper in the garden.

When Aja blew [ध्मा] his conch, his warriors, who had fled away, returned and saw the armies of his enemies asleep.

VOCABULARY I.

Roots.

अर्ज् 1st conj. Parasm. and 10th conj. to acquire, to obtain, to earn.	गुह् 1st conj. Parasm. and Átm. to conceal.
अर्ह् 1st conj. Parasm. and 10th conj. to deserve.	ग्रा 1st conj. Parasm. with उप, to smell. [to drink.
अर्ज् 1st conj. Átm. to acquire, to obtain.	चम् 1st conj. Parasm. to lick up, चित् 10th conj. Átm. to have life or motion.
कृत् 6th conj. Parasm. to cut.	जनय causal of जन्, to cause, to bring about; जनयितुम् Inf.
कृ 6th conj. Parasm. to strew; with वि, to scatter.	जृ 1st and 4th conj. Parasm. and 10th conj. to grow old, to waste away, to wear out.
कृत् 10th conj. to celebrate, to praise, to glorify.	तक्ष् 1st conj. Parasm. to pare, to chop; with सम्, to cut to pieces, to wound, to hurt by words.
क्रम् Parasm. to walk, to step; Átm. to operate, to have effect; with आ, to approach, to step or tread upon, to rise, to rise up; with अति, to step or go beyond, to part from.	तर्ज् 1st conj. Parasm. and 10th conj. Átm. to threaten, to menace, to reprove. [afraid.
कम् Parasm. to be or become fatigued, to be exhausted, to be depressed.	त्रस् Parasm. to tremble, to be
क्षम् 4th conj. Parasm. to forgive.	बुद् Parasm. to break, to snap.

* Use वैराय् Átm. here which is a *denominative* from वैर n. 'enmity,' and is to be conjugated like roots of the 1st conjugation, as वैरायते 3rd Pers. sing. pres.

दंश 1st conj. *Parasm.* and 10th conj. *Ātm.* to bite, to sting.

धू 6th conj. *Parasm.* to shake, to agitate.

नद् 1st conj. *Parasm.* to sound, to roar, to thunder.

मश् with वि, to perish.

पण् 1st conj. to praise, to bet or stake at play, gamble.

भ्रम् *Parasm.* to wander, to revolve.

भ्रश्च 6th conj. *Parasm.* and *Ātm.* to bake, to scorch.

मस्ज् 6th conj. *Parasm.* to sink, to be immersed.

त्रा 1st conj. *Parasm.* to repeat over in the mind, to repeat, with सम् and आ, to repeat, to repeat by tradition, to prescribe, to rule

यम् 1st conj. *Parasm.* to keep in, to hold back, to restrain; with नि.

यस् 4th conj. *Parasm.* to strive, to endeavour; with प्र.

युज् with वि in the *Pass.*, to be separated from. [to perform.

रच् with वि, to arrange, to effect, रम् with वि, to stop.

लप् *Parasm.* to desire; with अभि, to desire, to covet, to crave.

अङ्ग n. a limb.

अज्जन n. a black pigment, lamp-black.

अननुष्ठान n. (अनुष्ठान n. doing, execution) not doing, omission to do.

लिप् 6th conj. *Parasm.* and *Ātm.* to smear, to anoint.

लुप् 4th conj. *Parasm.* to be destroyed, to disappear or vanish.

लुप् 6th conj. *Parasm.* and *Ātm.* to take away, to rob, to plunder, to deprive of.

वप् 1st conj. *Parasm.* and *Ātm.* to shear, to cut, to sow; with निर, to offer sacrificial food, to present.

वृष् 1st conj. *Parasm.* to rain, to shower down, to pour down.

व्यध् 4th conj. *Parasm.* to pierce, to wound. [to mow, to tear.

वृश् 6th conj. *Parasm.* to cut,

शद् 1st conj. to perish, to decay.

श्रि with सम्, to resort to, to rest on, to depend upon.

सह् with उद्, to be able, to be adequate, to be up to, to feel equal to.

सज्ज 1st conj. *Parasm.* to cling, to adhere to; with वि and अति, [व्यतिपज्ज] to join together.

सो 4th conj. *Parasm.* to bring to an end, to finish, to destroy; with वि and अव, to determine, to resolve, to endeavour, to strive.

स्था with अव, to stay, to abide,

अन्य pron. m. n. f. another.

अनियह m. (नियह m. restraint) not restraining, want of re-

अनीक n. an army. [strait.

अपथ्य n. any unwholesome or wrong thing.

अपराधसहस्र *n.* (सहस्र *n.* a thousand) a thousand of faults.

अभिहित *past part. pass.* of धा *with* अभि, spoken to.

अभ्यागत *past part.* of गम् *with* अभि and आ, come, arrived; *m.* a (male) guest.

अरुण *m.* the charioteer of the sun.

अर्घ्यसत्कार *m.* (सत्कार *m.* hospitality) hospitality done by means of अर्घ्य, *i. e.*, the materials for worshipping or honouring a guest.

अर्थसंशय *m.* (संशय *m.* doubt, danger) danger to wealth.

अल्प *m. n. f.* little, few; अनल्प *m. n. f.* many, much.

अवज्ञात *past part. pass.* of ज्ञा *with* अव, despised, disregarded, disobeyed.

असत्पुरुषसेवा *f.* (सत् *m. n. f.* good, सेवा *f.* service) service of a person who is not good, service done to a bad or wicked person.

अहि *m.* a serpent.

अह्नाय *ind. adv.* instantly, soon, speedily. [sky.]

आकाशवायु *m.* the wind in the

आन्तर *m. n. f.* internal.

आमोद *m.* fragrant smell, perfume.

आरूढ *past part.* of रूढ *with* आ, ascended.

आलवाल *n.* a basin for water round the root of a tree.

आहव *m.* a battle.

इन्द्रियार्थोपसेवन *n.* (इन्द्रिय *n.* a sense, अर्थ *m.* object, उपसेवन *n.* resorting to, enjoyment) enjoyment of the objects of the senses; sensual enjoyment.

उपकारिन् *m. n. f.* benevolent.

उर्जित *m. n. f.* lofty, excellent.

केश *m.* a hair.

कोटि *f.* a crore.

कोप *m.* anger.

कृन्त *past part.* of कृम्, fatigued, exhausted, languishing.

क्षितीश *m.* (क्षिति *f.* the earth) lord of the earth, a king.

खलभुजङ्ग *m.* (खल *m.* a villain, भुजङ्ग *m.* serpent) a serpent in the form of a villain.

खलु *ind.* verily.

गगनमध्य *m. n.* (गगन *n.* the sky, मध्य *m. n.* the middle) the middle of the sky.

गति *f.* resource, refuge.

गरुडाज्ञा *f.* order or command of Garuḍa (the enemy of the serpent-race).

गृहमेधिन् *m.* the householder who performs domestic rites.

वर्मज *m. n. f.* (वर्म *m.* heat) produced or caused by heat.

चेतस् *n.* mind.

जीवनाशा *f.* (जीवन *n.* living, life, आशा *f.* hope, desire) desire for

तद्देश *m.* his country. [living.]

तद्विद्विष* *m.* his enemy.

तद्विभूति *f.* his prosperity.

* Final ष is changed to द् or इ in the nominative singular and before the consonantal terminations.

ताप *m.* heat.

तावत् *adv.* during that time, in the meanwhile.

तूर्णम् *adv.* quickly.

तेजस्विन् *m. n. f.* brilliant, splendid, bright, spirited.

तौय *n.* water.

दम्पती *m. du.* wife and husband.

दन्त *m.* a tooth.

दुष्ट *m. n. f.* wicked.

द्विजन्मन् *m.* (द्वि two, जन्मन् *n.* birth) one who has two births, one belonging to any of the first three castes, a Brâhmana.

द्विजिह्वा *m.* (जिह्वा *f.* tongue) one who has two tongues, a serpent.

द्विष् *m.* an enemy.

धनाशा *f.* desire for wealth.

धर्मसूत्रकार *m.* (धर्म *m.* law, सूत्र *n.* aphorism) one who composes aphorisms on law, a writer on law.

धर्मार्थम् *adv.* (धर्म, अर्थ) for the sake of religious merit.

धैर्यधन *m. n. f.* (धैर्य *n.* courage, fortitude) one whose wealth is fortitude.

निदाघ *m.* the hot season, summer.

निन्दित *past part. pass.* of निन्द्, censured, censurable.

निरस्त *past part. pass.* of अस् to throw with निद्, dispersed.

निवर्तन *n.* desisting, abstaining, abstinence.

निष्ठाशून्य *m. n. f.* (निष्ठा *f.* fixity, शून्य *m. n. f.* void) void of fixity, unsteady.

निष्फलता *f.* fruitlessness.

नीच *m. n. f.* mean, low, in a low position.

न्यायवादिन् *m. n. f.* (न्याय *m.* what is right) one who speaks what is right.

पतन *n.* falling, falling from virtue, depravation, ruin.

पथ्य *n.* what is wholesome or salutary.

पदार्थ *m.* a thing, an object.

परम् *conjunc.* but.

पर्याप्तम् *adv.* fully, to one's heart's content.

पावन *m. n. f.* purifying, pure, holy.

पुष्टि *f.* nourishment.

प्रचण्ड *m. n. f.* hot, fierce.

प्रतापनिधि *m.* (प्रताप *m.* heat) store of heat.

प्रतिपक्ष *m.* an enemy.

प्रत्युत्पन्नमति *m. n. f.* (प्रत्युत्पन्न *past part.* of पद् with प्रति and उद्) ready-witted, quick, sharp.

प्रमाद *m.* a mistake.

प्राण *m.* (plural) life.

बहिरूपाधि *m.* (उपाधि *m.* an attribute, a peculiarity, environment) outward attributes, peculiarities, or environment.

वाणवृष्टि *f.* (वृष्टि *f.* a shower) a shower of arrows.

भातु *m.* the sun.

भोगवृष्णा *f.* (भोग *m.* worldly enjoyment, वृष्णा *f.* thirst) thirst for worldly enjoyment.

मत *n.* opinion, advice, counsel.

मधुपर्क *m.* an offering of honey, curdled milk, &c., to a guest on his arrival.

महाज *m.* a great goat.

महाबुध्वा *m. n. f.* of great nobility, noble.

महाराज *m.* a great king. [bull.
 महोक्ष *m.* (उक्षन् *m.* a bull) a great
 मान *m.* pride, arrogance.
 मालाकार *m.* a gardener.
 मिथः *adv.* mutually, together.
 यावत् *adv.* for which while, while.
 रण *n.* a battlefield. [sun.
 रश्मिवत् *m.* (रश्मि *m.* a ray) the
 राष्ट्र *n.* a kingdom, a nation.
 रुष *f.* anger.
 लक्ष्मी *f.* the goddess of wealth
 and beauty; splendour, glory.
 वणिग्जन *m.* (वणिज् *m.* a mer-
 chant) merchants.
 वत्सतरी *f.* a heifer.
 वधक्रम *m.* the process or manner
 of killing.
 वन्य *m. n. f.* belonging to a
 forest or woods.
 वपुस् *n.* body.
 वर्मन् *n.* armour.
 वारिद *m.* a cloud. [curious.
 विचित्र *m. n. f.* wonderful,
 विपिन *n.* a forest.
 विश्वतः* *adv.* in all directions.
 विहित *past part. pass.* of वि
 with वि, prescribed by the
 scriptures.
 वृद्धि *f.* prosperity.
 वैषम्य *n.* difficulty, calamity.
 व्यथित *past part.* of व्यथ्
 afflicted.
 शक्य *m. n. f.* possible. [Indra.
 शचीपति *m.* the husband of शची,
 शनैस् *adv.* slowly.

शब्द *m.* voice, a word.
 शरीरिन् *m. n. f.* one having a
 body; *m.* a human being, a man.
 शस्त्रसंपात *m.* (शस्त्र *n.* a weapon,
 संपात *m.* falling on) a stroke
 of a weapon.
 शाश्वत *m. n. f.* eternal, everlasting.
 शिखिन् *m.* a peacock.
 शीत *m. n. f.* cold.
 श्रम *m.* fatigue.
 श्रोत्र *n.* ear.
 श्रोत्रिय *m.* a Brâhmana learned
 in the Vedas.
 संगत *past part.* of गम् with सम्,
 united.
 सकल *m. n. f.* whole, all.
 सक्रोध *m. n. f.* angry.
 सचरणव्रत *n.* (व्रत *n.* a vow) the
 vow of good or virtuous
 conduct.
 सद्यस् *ind. adv.* at once.
 समन्तात् *adv.* round about.
 सम्यक् *adv.* correctly, well.
 सेवन *n.* serving, resorting to,
 practising.
 स्थित *past part.* of स्था, abiding,
 being, existing.
 स्वजनवियोग *m.* separation from
 one's own men or relations.
 स्वन *m.* noise, roar.
 स्वहित *n.* one's own good.
 स्वेदलव *m.* (स्वेद *m.* perspiration)
 a particle or drop of perspira-
 tion.
 हेतु *m.* a cause.

* तस् added to substantives gives them the sense of the ablative and sometimes of the locative.

Adjoining संनिहित *past part.*
pass. of धा *with* सम् and नि.
 Aja अज *m.* name of a person.
 Atimukta creeper अतिमुक्तता *f.*
 Attracted विलोभित *past part.*
pass. of the *caus.* of लुभ् *with*
 Blood शोणित *n.* [वि.
 Desire काङ्क्षा *f.*
 Enraged क्रुद्ध *past part.* of क्रुह्
 First प्रथमम् *adv.* आदौ *loc. sing.*
 of आदि.
 Flame शिखा *f.*
 Gently मन्दम् *adv.*
 Grief शोक *m.*
 Harsh परुष *m. n. f.*, (words) परु-
 पाक्षर *m. n. f.*
 Haste, in, ससंभ्रमम् *adv.*
 Ikshvâkus, the, इक्ष्वाकु *m.* (used in
 the plural) name of the line of
 kings to which kâma belonged.
 Indrajit इन्द्रजित् *m.* the son of
 Râvana.

Inexpressible अनिर्वचनीय *m. n. f.*
 अनिर्वर्णनीय *m. n. f.* किम् *m. n.*
f. with अपि added.
 Ingratitude कृतघ्नता *f.*
 Moist आर्द्र *m. n. f.*
 Moth पतङ्ग *m.*
 Necklace हार *m.*
 Pāñchālī पाञ्चाली *f.* a princess of
 the country of the Pāñchâlas.
 Power प्रभाव *m.*
 Pressing against each other पर-
 स्परसंघट्टन *n.*
 Recovery प्रत्यागम *m.*
 Snatched away आक्षिप्त *past*
part. pass. of क्षिप् *with* आ.
 Spray कण *m.* सीकर *m.*
 Suddenly सहसा *adv.*
 Turn, wishing to make one, निवर्त-
 यिष्यत् *fut. part. act.* of the
caus. of वृत् *with* नि.
 Unforgiving अमर्षण *m. n. f.*
 World, wheel of the, जगच्चक्र *n.*
 ब्रह्मचक्र *n.*

LESSON II.

FIFTH AND EIGHTH CONJUGATIONS.

The Sanskrit Verb has ten tenses and moods together. In four of these, *viz.* the Present, the Imperfect, the Imperative and the Potential, the verbs undergo peculiar modifications, with reference to which they are divided into nine conjugational classes.* These four are called conjugational or special tenses and moods.

1. With respect to these, the ten conjugations of the Sanskrit grammarians may be arranged into two groups, the first comprising the 1st, 4th, 6th and 10th, and the second, the remaining. The general characteristic of the first is that the base† ends in अ, and of the second that it does not end in अ.

* Sanskrit Grammarians reckon ten, but the augment अय्, which the original root undergoes in the tenth conjugation, appears not only in the four tenses and moods indicated in the text but in several others also.

† That form of a noun or root to which the termination is appended is called the *base*,

*General Rules with regard to the Conjugational
Tenses of the Second Group.*

2. Before certain terminations, the roots together with the conjugational signs undergo peculiar modifications. With reference to these, we will divide the terminations into two classes, calling one set *strong* and the other *weak*.

Parasmaipada.

3. The singulars are strong.

Exception.—The singulars of the Potential and the second person singular of the Imperative.

4. The duals and plurals are weak.

Exception.—The duals and plurals of the Imperative first person.

Therefore, the singulars of all persons of the Present and the Imperfect and the third person singular and all numbers of the first person of the Imperative are strong and the rest weak.

Ātmanepada.

5. All the terminations are weak.

Exception.—Those of the first person Imperative, which are strong.

6. Before strong terminations the ending vowel and the penultimate short of the base take their Guṇa substitute.

Present Tense.

7. In the second group of conjugations the Parasmaipada terminations of the Present are the same as those of the first group, but the Ātmanepada differ in the following particulars:—

(1) The vowel इ occurring in some of the Ātmanepada terminations given in the First Book is replaced by आ. (2) The first person singular termination is ए. (3) The न् in the third person plural is dropped.

Therefore the terminations are:—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ए	वहे	महे
2nd „	से	आथे	ध्वे
3rd „	ते	आते	अते

8. नु in the fifth and उ in the eighth conjugation are added on to the root in the conjugational tenses before the terminations are applied.

5th Conjugation.

चि Parasm. and Âtm. 'to collect.'

	Sing.	Dual	Plur.
1st pers.	चिनोमि	चिवुवः-चिन्वः	चिमुमः-चिन्मः
2nd "	चिनोपि	चिबुथः	चिबुथ
3rd "	चिनोति	चिबुतः	चिन्वन्ति

Here वु being added on to the root चि, the base is चिबु. The ending उ of this becomes ओ, *i. e.*, the whole becomes चिनो, before the strong मि, सि, and ति; while it remains unchanged before वस्, मस्, &c., the weak terminations.

(a) The vowel उ of a termination is dropped optionally before व् and म्, provided it is not preceded by a conjunct consonant.

Hence we have चिवुवः--चिन्वः, चिमुमः--चिन्मः in the above and चिबुवहे--चिन्वहे, चिमुमहे--चिन्महे below, but in the forms आमुवः and आमुमः of the root आप् the उ is never dropped.

1st pers.	चिन्वे	चिबुवहे-चिन्वहे	चिमुमहे-चिन्महे
2nd "	चिबुपे	चिन्वाथे	चिबुध्वे
3rd "	चिबुते	चिन्वाते	चिन्वन्ते

Here all the terminations being weak, वु is not changed to नो anywhere.

आप् Parasm. 'to obtain.'

	Sing.	Dual	Plur.
1st pers.	आप्नोमि	आप्नुवः	आप्नुमः
2nd "	आप्नोपि	आप्नुथः	आप्नुथ
3rd "	आप्नोति	आप्नुतः	आप्नुवन्ति

(b) In this conjugation, after roots ending in a consonant the उ of वु is changed to उव् when followed by a weak termination beginning with a vowel.

Hence we have आप्नुवन्ति in the above, the root आप् ending in a consonant.

8th Conjugation.

तन् Parasm. and Âtm. 'to stretch.'

	Sing.	Dual	Plur.
1st pers.	तनोमि	तनुवः-तन्वः	तनुमः-तन्मः
2nd "	तनोपि	तनुथः	तनुथ
3rd "	तनोति	तनुतः	तन्वन्ति

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	तन्वे	तनुवहे-तन्वहे	तनुमहे-तन्महे
2nd "	तनुवे	तन्वाथे	तनुध्वे
3rd "	तनुते	तन्वाते	तन्वते

By (a), p. 13, we have तनुवः or तन्वः &c.

9. कृ 'to do,' 8th Conj. *Parasm.* and *Ātm.* assumes the form कर् before the strong, and कुर before the weak, terminations, in the conjugational tenses.

	<i>Parasm.</i>			<i>Ātm.</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	करोमि	कुर्वः	कुर्मः	कुर्वे	कुर्वहे	कुर्महे
2nd "	करोषि	कुरुथः	कुरुथ	कुरुषे	कुर्वाथे	कुरुध्वे
3rd "	करोति	कुरुतः	कुर्वन्ति*	कुरुते	कुर्वाते	कुर्वते

(a) In the case of कृ the उ is necessarily dropped before व and म. Hence only कुर्वः, कुर्मः &c.

यज्ञेषु सोमं सुन्वतेऽध्वर्यवः ।

प्रत्यहं प्रातरुत्थायोपवनं च गत्वा पुष्पाण्यवचिनोमि ।

महात्मनां यशांसि दिक्षु प्रतन्वन्ति कवयः ।

दुःखपीडितामपि मां हृदयमर्मच्छिद्भिर्वचनैः किं पुनर्दुनोषि ।

द्वाःस्थौ पुरुषौ राजकुलस्य द्वारमपावृण्वते ।

पुण्यकृतः स्वेपां सुचरितानां फलं स्वर्गलोकेऽभुवते ।

आर्याः संसारसुखानि त्यक्त्वा किमर्थमरण्यवासमङ्गीकुरुध्वे ।

श्रुतिमनोहरांश्चित्रालापाञ्चशृणुमः ।

आकाशं मेघा वृण्वते ।

हे जगन्नायक न वयं चर्मचक्षुषा तव विभूतिमुपवीक्षितुं शक्नुमः ।

यत्त्वं कुरुषे तदन्यथा विधातुं कः शक्नोति ।

केनापि रक्षसा हृतमस्माकं तुरगं वयं विचिनुमः ।

वारंवारमीश्वरस्याराधनां साधवः कुर्वन्ति ।

सत्कृतिर्मनुष्यस्य कीर्तिं सर्वेषु देशेषु तनोति ।

दुरापमपि लोकेऽस्मिन् यद्यद्वस्त्वभिवाञ्छति ।

तत्तदाप्नोति मेधावी तस्मात्कार्यः समुद्यमः ॥

* वृ is not changed to वृ when it is followed by a consonant of the dental class.

*न दुनोति दयालुत्वाद्ब्रह्मसा कंचिदप्यसौ ।
 दुरुक्तैरपि दीनानां मनस्तस्य न दूयते ॥
 सोमं सुनोति यज्ञेषु सोमवंशविभूषणः ।
 पुरः सुवति संग्रामे स्यन्दनं स्वयमेव सः ॥

You cannot [शक्] conquer your passions.

We make [कृ] pilgrimages to Kâśī every year.

The *châtaka* begs [वन्] water, but does not obtain [आप्] it.

Dost thou hear [श्रु] what I say ?

I do not express [वृ with वि] the thought, because it is sinful.

I shut [वृ with सम्] the gates of the palace.

The two instructors expound [वृ with वि] the principles of Nyâya to their pupils.

You only lay bare [कृ with आविस्] your own littleness by doing† so.

Misers hoard [चि with सम्] money.

Prudent people accomplish [साध्] their own purposes with ease.

I saw an animal. It has a thick tail, which it shakes [ध्रु] constantly.

VOCABULARY II.

Roots of the Fifth Conjugation.

अश् *Ātm.* to get, to enjoy, to pervade.

आप् *Parasm.* to obtain.

चि *Parasm.* and *Ātm.* to collect ;
 with वि, to search, to seek, to look for ; with सम्, to hoard.

दु *Parasm.* to give pain to, to tease, to afflict.

ध्रु or धू *Parasm.* and *Ātm.* to shake.

धृष *Parasm.* to dare, brave.

वृ *Parasm.* and *Ātm.* to cover ;
 with अप and आ, to open ;
 with वि, to expound, to express ;
 with सम्, to shut ; with आ,
 to restrain, to curb.

शक् *Parasm.* to be able.

* This stanza and the next refer, as similar ones in last lesson, to a king of the name of Kishna.

† Use the present participle here qualifying *you*,

श्रु (श्रु)* *Parasm.* to hear.
साध् *Parasm.* to accomplish.

सु *Parasm.* and *Ātm.* to extract
Soma juice.

Roots of the Eighth Conjugation.

कृ *Parasm.* and *Ātm.* to do; *with*
वशी, to conquer; *with* अङ्गी, to
betake oneself to, to accept; *with*
आविस, to lay bare, to open; *with*
तिरस्, to despise; *with* प्रति, to
retaliate, to counteract, to resist.

तन् *Parasm.* and *Ātm.* to stretch;
to spread, as a sacrifice, *i. e.*,
to perform it; *with* प्र, to
spread.

वन् *Ātm.* to beg.

अध्वर्यु *m.* a sacrificial priest whose
duty it is to prepare and throw
the oblations into the fire.

अन्यथा *ind.* otherwise.

अरण्यवास *m.* (अरण्य *n.* a forest
and वास *m.* dwelling) resid-
ence in a forest.

आराधना *f.* worship. [be done.

कार्य *m. n. f.* deserving or fit to

चर्मचक्षुस् *n.* (चर्मन् *n.* hide, skin,
and चक्षुस् *n.* the eye) the
physical eye.

चित्रालाप *m.* (चित्र diversified, and
आलाप *m.* conversation) con-
versation on diverse subjects.

जगन्नायक *m.* (जगत् *n.* the uni-
verse, नायक *m.* the lord) the
Lord of the universe.

तुरग *m.* a horse.

दयालुत्व *n.* kindness.

दीन *m. n. f.* poor, needy, afflicted.

दुःखपीडित *m. n. f.* afflicted with
pain.

दुराप *m. n. f.* difficult to obtain.

दुरुक्त *n.* improper words, words
not well-spoken.

दृ 4th conj. *Ātm.* to be pained.

द्वाःस्थ *m. n. f.* door-keeper.

द्वार *n.* door.

पुण्यकृत् *m. n. f.* (पुण्य *n.* merit
and कृ to do) meritorious.

पुरस् *ind.* in front, to the front.

प्रत्यहम् *ind.* (प्रति every and अ-
हन् *n.* day) every day.

यज्ञ *m.* a sacrifice.

राजकुल *n.* (राजन् *m.* and कुल *n.*
a house, a palace) a royal

वारंवारम् *adv.* often. [palace.

विभूति *f.* power or greatness.

श्रुतिमनोहर *m. n. f.* (श्रुति *f.* ear
and मनोहर *m. n. f.* charming)
charming to the ear.

संग्राम *m.* a battle.

संसारसुख *n.* (संसार *m.* worldly
existence, सुख *n.* happiness,
enjoyment) enjoyment of a
worldly existence.

सत्कृति *f.* a meritorious deed, a

समुद्यम *m.* exertion. [good action.

सु 6th conj. *Parasm.* to impel, to
push forward.

सोमवंशविभूषण *m. n. f.* (सोम *m.*
the moon) one who adorns

* The forms which some roots assume in the conjugational tenses
are enclosed within brackets,

the lunar race, an ornament
of the lunar race (of kings).

स्यन्दन *m.* a chariot.

स्वयम् *ind.* in person, of himself.

Because यतः *ind.* हि *ind.*

Constantly अनिशम् *adv.*

Ease सौकर्यं *n.* [*ind.*

Every year प्रतिसंवत्सरम् *adv.*

Fight, to, युद्धाय, युद्धे, योद्धुम्.

Gate द्वार *n.*

Instructor अध्यापक *m. n. f.*

Littleness लघुता *f.*

Miser कदर्यं *m.*

Own स्वीया *m. n. f.*

हृदयमर्मच्छिद् *m. n. f.* (हृदय *n.* the heart, मर्मन् *n.* the vital parts. and छिद् to cut) piercing the vital parts of the heart.

Passion मनोधर्म *m.* इन्द्रियवृत्ति *f.*
इन्द्रिय *n.*

Pilgrimage यात्रा *f.*

Principle तत्त्व *n.* नय *m.*

Prudent दूरदर्शिन् *m. n. f.* चतुर
m. n. f.

Purpose कार्य *n.*

Sinful पाप *m. n. f.*

Thick स्थूल *m. n. f.* विपुल *m. n. f.*

Thought संकल्प *m.* बुद्धि *f.*

LESSON III.

FIFTH AND EIGHTH CONJUGATIONS—*continued.*

Imperfect.

1. The Parasmaipada terminations are the same, as those given for the first group.

The Âtmanepada terminations are also the same, but the इ of इताम् and इयाम् is replaced by आ (see 7. (1), page 12); and the third pers. plural is अत.

The terminations are therefore as follows :—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	इ	वहि	महि
2nd "	थास्	आथाम्	ध्वम्
3rd "	त	आताम्	अत

5th Conj.

आप् Parasm. 'to obtain.'

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	आप्प्रवम्	आप्प्रुव	आप्प्रुम
2nd "	आप्प्रोः	आप्प्रुतम्	आप्प्रुत
3rd "	आप्प्रोत्	आप्प्रुताम्	आप्प्रुवन्

अश् आत्म. 'to pervade.'

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	आश्रुवि	आश्रुवहि	आश्रुमहि
2nd "	आश्रुथाः	आश्रुवाथाम्	आश्रुध्वम्
3rd "	आश्रुत	आश्रुवाताम्	आश्रुवन्

The singular *Parasm.* being strong, नु becomes नो in the first set of paradigms. The उ of this नु is changed to उव्, i. e., नु becomes नुव्, in आपुवन्, आधुवि, &c., by (b), p. 13.

चि *Ātm.* 'to collect.'

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अचिन्वि	अचिनुवहि-अचिन्वहि	अचिनुमहि-अचिन्महि
2nd "	अचिनुथाः	अचिन्वाथाम्	अचिनुध्वम्
3rd "	अचिनुत	अचिन्वाताम्	अचिन्वत

8th Conj.--तन् 'to stretch.'

Parasm.

1st pers.	अतनवम्	अतनुव-अतन्व	अतनुम-अतन्म
2nd "	अतनोः	अतनुतम्	अतनुत
3rd "	अतनोत्	अतनुताम्	अतन्वन्

Ātm.

1st pers.	अतन्वि	अतनुवहि-अतन्वहि	अतनुमहि-अतन्महि
2nd "	अतनुथाः	अतन्वाथाम्	अतनुध्वम्
3rd "	अतनुत	अतन्वाताम्	अतन्वत

We get अचिन्वहि, अतन्व, अतन्वहि, &c., by (a), p. 13. The forms of कृ are :--

1st pers.	अकरवम्	अकुर्व	अकुर्म
	&c.	&c.	&c.

by 9 and (a), p. 14.

देवा वै यज्ञमतन्वत तांस्तन्वानानसुरा अभ्यगच्छन् ।

हे संजय कुरुक्षेत्रे मामकाः पाण्डवाश्च किमकुर्वत तत्कथय ।

रामादीनानेतुं दूतानयोध्यां प्राहिणोञ्जनकः ।

एकस्मिन्निविडेऽरण्ये वसन्फलमूलादीनामशनेन वृत्तिमकुर्वि ।

कथय नो याः कथा वृद्धेभ्यस्त्वमशृणोः ।

रामं युद्धेऽधृष्टुवन्नाक्षसाः ।

उद्यमं कुर्वन्नपि फलं नैवाप्तवं तस्मान्द्रवितव्यतैवात्रोपालभ्या ।

ईदृशैः कर्मभिर्महत्पुण्यं त्वं समचिनुथाः ।

भो भो अध्वर्यवः सोमं यूयमसुनुध्वं न वेति पृच्छति होता ।

रामलक्ष्मणौ सीतामरण्येऽन्विष्यन्तौ महान्तं कालं* समीहितं नैवाश्रुवाताम् ।

आपतिता आपदः प्रत्यकुर्म भवतां साहाय्येन ।

* A noun expressing duration is put in the accusative case.

The enemies of the king dared [वृष] to fight with him.

Daśaratha performed [तन्] a sacrifice on the banks of the Sarayū.

The ministers of the king sent [हि with प्र] me to watch the movements of the enemy.

We flung open [वृ with अप and आ] the gates of the fortress.

What thou didst [कृ] still gives pain to [दु] thy friends.

I could [शक्] not ascend to the top of the mountain.

Where did you look for [चि with वि] the books which were lost?

The (two) girls gathered* [चि with अव] flowers in the garden yesterday for themselves.

They restrained [वृ with आ], with efforts, their desires, anger and greed, and contemplating the Brahman obtained [आप्] eternal felicity.

Babhruvâhana wounded [क्षण् or क्षिण्] Arjuna in the breast with an arrow.

In the battle the horses of the warriors were killed, but they obtained [आप्] others and fought again.

Thou and Râma committed† [कृ] a sin for which you both deserve punishment.

VOCABULARY III.

क्षण्, क्षिण् 8th conj. Parasm. to wound.	हि 5th conj. Parasm. to go; with प्र, to send.
-------------------------------------------	------------------------------------------------

अन्विष्यत् (pres. part. of इष 4th conj. Parasm. with अट्) searching.	कुरुक्षेत्र n. name of a place where the Kurus fought.
अशन n. eating.	गम् with अभि, to attack.
इदृश m n. f. such.	निविड m. n. f. without interstices, dense.
जपालभ्य m. n. f. blamable, deserving reproach.	फलमूलादि m. n. f. (मूल root) fruits, roots and others.

* The Âtmanepada form of the root should be used here. When a root is both Âtmanepadi and Parasmaipadi, the forms of the former are used when the result of the action is confined to one's own self, and of the latter when it is directed to another person.

† When there are two or more subjects of different persons connected by "and," the verb is put in the first person, if one of the subjects be of that person; otherwise in the second person.

भवितव्यता *f.* fate, destiny.
 मामक *m. n. f.* mine.
 रामादि *m.* (राम proper name
 and आदि beginning) Râma
 and others.
 वृत्ति *f.* livelihood, maintenance.
 वृद्ध *m. n. f.* old.
 वै *ind.* an expletive.

संज्ञय *m.* proper name.
 समीहित *m. n. f.* what is desired ;
n. a desired object.
 साहाय्य *n.* friendship, help.
 हे *Interj.* a vocative particle, oh !
 होतु *m.* a sacrificial priest whose
 duty it is to repeat the man-
 tras.

Babhruvâhana वधुवाहन *m.*, son
 of Arjuna, the Pândava.
 Both उभ *pron.*
 Desire काम *m.*
 Eternal सञ्चत *m. n. f.*
 Felicity सुख *n.*
 Fortress दुर्ग *n.*
 Greed लोभ *m.*
 Killed हत *past part. pass.*

Lost नष्ट *past part.*
 Movement व्यापार *m.*
 Other अपर *m. n. f. pron.*
 Punishment दण्ड *m.*
 Still *adv.* अद्यापि *ind.*
 Sarayû सरयू *f.* a river near
 Ayodhyâ.
 Watch, to, निरूपयितुम् *inf.* of रूप
 10th *conj.* with नि.

LESSON IV.

FIFTH AND EIGHTH CONJUGATIONS—*continued.*

Parasmaipada.

Imperative.

1. In the second group of conjugations हि is the termina-
 tion of the second person singular of the Imperative. हि is
 dropped in the 5th conjugation when the root ends in a
 vowel and in the 8th in all cases.

Hence the terminations are as follows :—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st <i>pers.</i>	आनि	आव	आम
2nd "	हि	तम्	त
3rd "	तु	ताम्	अन्तु
आप् 5th <i>Conj.</i>			
1st <i>pers.</i>	आप्प्रवानि	आप्प्रवाव	आप्प्रवाम
2nd "	आप्प्रुहि	आप्प्रुतम्	आप्प्रुत
3rd "	आप्प्रुतु	आप्प्रुताम्	आप्प्रुवन्तु

सु 5th Conj.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	सुनवानि	सुनवाव	सुनवाम
2nd "	सुतु	सुतुतम्	सुतुत
3rd "	सुनोतु	सुतुताम्	सुन्वन्तु

Here the three numbers of the first person being strong, सु is changed to नो, which again, being followed by the initial आ of the terminations, becomes नव, and with आ, नवा. Hence आप्रवानि, आप्रवाव, &c.

The 2nd pers. sing. is weak in addition to the duals and plurals of that and the 3rd pers.

Potential.

2. या is to be prefixed to the terminations of the Imperfect. The third person plural termination is युस्.

They are thus :—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	याम्	याव	याम
2nd "	यास्	यातम्	यात
3rd "	यात्	याताम्	युस्

चि 5th Conj.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चिनुयाम्	चिनुयाव	चिनुयाम
2nd "	चिनुयाः	चिनुयातम्	चिनुयात
3rd "	चिनुयात्	चिनुयाताम्	चिनुयुः

All the terminations here being weak, there is no Guṇa in any case.

Ātmanepada.

Imperative.

3 As in the Present and the Imperfect, the इ of the Ātmanepada terminations of the Imperative is in the second group of conjugations replaced by आ, and the न् of the 3rd pers. plur. dropped.

The terminations therefore are :—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ऐ	आवहै	आमहै
2nd "	स्व	आथाम्	ध्वम्
3rd "	ताम्	आताम्	अताम्
1st pers.	चिनवै	चिनवावहै	चिनवामहै
2nd "	चिनुष्व	चिन्वाथाम्	चिनुध्वम्
3rd "	चिनुताम्	चिन्वाताम्	चिन्वताम्

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अभवै	अभवावहै	अभवामहै
2nd "	अभुष्व	अभुवाथाम्	अभुध्वम्
3rd "	अभुताम्	अभुवाताम्	अभुवताम्

The three numbers of the 1st pers. of the Imperative being the only ones strong in the Âtmanepada, we have here the change of वु to नौ, and then to न्व, &c. in these cases only.

Potential.

4, The terminations are the same as those of the Âtmanepada Potential of the first group of conjugations.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चिन्वीय	चिन्वीवहि	चिन्वीमहि
2nd "	चिन्वीथाः	चिन्वीयाथाम्	चिन्वीध्वम्
3rd "	चिन्वीत	चिन्वीयाताम्	चिन्वीरन्
1st pers.	अभुवीय	अभुवीवहि	अभुवीमहि
2nd "	अभुवीथाः	अभुवीयाथाम्	अभुवीध्वम्
3rd "	अभुवीत	अभुवीयाताम्	अभुवीरन्

As to the change of वु to न्व in all these forms remember (b) p. 13.

5. The forms of roots of the 8th conjugation are similar to those of चि, with उ only added on to them instead of वु. कृ loses its conjugational उ before the Potential terminations beginning with म्.

Imperative,

Âtm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	तनवै	तनवावहै	तनवामहै
2nd "	तनुष्व	तन्वाथाम्	&c.

Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	तनवानि	तनवाव	तनवाम्
2nd "	तनु	&c.	&c.

Potential Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	कुर्याम्	कुर्याव	कुर्याम
2nd "	कुर्याः	कुर्यातम्	कुर्यात
3rd "	कुर्यात्	कुर्याताम्	कुर्युः

तन्वीय *Pot. Ātm. 1st pers. sing.*
 तय्याम् „ *Parasm. „*
 कुर्वीय „ *Ātm. „*
 करवाणि *Impera. Parasm. 1st pers. sing.*
 कुरु „ „ *2nd „*
 करवै „ *Ātm. 1st „*

We have कर in some of the above forms by 9, p. 14.

खादिरं यूषं कुर्वीत स्वर्गकामः खादिरेणैव वै यूषेन देवाः स्वर्गं
 लोकमजयन्स्तथैवैतद्यजमानः खादिरेण यूषेन स्वर्गं लोकं जयति ।

दुःखसंतापेन पच्यन्त इव मेऽङ्गान्युत्कथ्यत इव हृदयं पुष्यत
 इव दृष्टिर्ज्वलतीव शरीरम् । अत्र यत्पाप्तकालं तत्करोतु भवान् ।

वत्स प्रसन्नोऽस्मि ते कथय किं ते प्रियं करवाणि ।

हे ऋत्विजाऽद्य सुत्यादिने सामं सुनुध्वम् ।

कथं नाम प्रभोरादेशमुल्लङ्घयितुं शक्नुयाम् ।

एतैरालापैरात्मनः कार्पण्यं मापावृणुष्व ।

राजन्यनुरागमाविष्कुर्वतां जना यतस्तेषां संकटानि नश्येयुः ।

आत्मनः पुत्राणां प्रवृत्त्युपलब्धये दासं श्रीनगरं प्रहिणु ।

राजन्म्रीताः स्मः शुभ्रवया तत्रैतया तस्मात्सर्वैर्गुणैरुपेतं पुत्र-
 मवामुहि ।

शृणुत रे पौराः । अयं वसन्तसेनाघातकश्चासुदत्तो वधस्तम्भं
 नीयते तद्यदीदृशं कर्म केऽपि कुर्वीरन्दण्डमप्येतादृशं प्राप्नुयुः ।

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।

विमुखा बान्धवा यान्ति* धर्मस्तमनुगच्छति ॥

तस्माद्धर्मं सहायार्थं नित्यं संचिन्तयाच्छनैः† ।

धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥

पूर्वं वयसि तत्कुर्याद्येन वृद्धः सुखं वसेत् ।

यावज्जीवेन तत्कुर्याद्येनामुत्र सुखं वसेत् ॥

श्वःकार्यमद्य कुर्वीत पूर्वाह्ने चापराह्निकम् ।

न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम् ॥

* Pres. 3rd pers. plur. of या 2nd conj. Parasm. 'to go.'

† When a word or form ending in any of the first four consonants of a class is followed by श्, the श् is optionally changed to ह् when it is itself followed by a vowel, a semi-vowel, or a nasal.

Let the servant cover [स्तृ] the floor with carpets.

Let Brāhmaṇas go about the world and seek [चि with वि] Nala.

I would do [कृ] it, if he should bid me.

Do not despise [कृ with तिरस्] your enemies, for they are powerful.

Weak men should not, if they are wise, brave [दृष्ट] strong men.

In a soma sacrifice the priests should extract [सृ] the juice of the soma plant.

Hear [श्रु] what he says ! “Thou art a fool,” says he.

I wish you would send [हि with प्र] your sons to England for education.

Let us accomplish [साध्] our purposes as long as he is well-disposed towards us.

Do not tease [दु] those harmless birds.

VOCABULARY IV.

अहुराग *m.* love, good-will.
 अमुत्र *adv.* in the next world.
 आपराह्निक *m. n. f.* belonging to the latter part of the day.
 आलाप *m.* a talk.
 ईक्ष् with प्रति, to see, to care.
 उपेत *past pass. part.* of इ with उप, united with, possessing.
 ऋत्विज् *m.* a sacrificial priest.
 एतादृश *m. n. f.* of this kind.
 कथं नाम *ind.* how indeed ? how possibly ?
 कार्पण्य *n.* meanness.
 काष्ठलोष्टसम *m. n. f.* (काष्ठ *n.* wood, लोष्ट *m.* and *n.* a lump of earth, and सम like) like wood and a lump of earth.
 कथ् 1st *conj. Parasm.* with उद्, to boil.
 क्षिति *f.* the earth.

खदिर *m. n. f.* of a tree named खदिर.
 चारुदत्त *m.* name of a person.
 ज्वल् 1st *conj. Parasm.* to burn, to blaze.
 तद् *adv.* therefore.
 दुस्तर *m. n. f.* difficult to surmount, insurmountable.
 दुःखसंताप *m.* (दुःख *n.* pain, and संताप *m.* heat) heat of pain, sorrow, affliction.
 पूर्वाह्ण *m.* the first part of the day.
 प्रसन्न *past part.* of सद् with प्र, pleased, propitious.
 प्रवृत्त्युपलब्धि *f.* (प्रवृत्ति intelligence, and उपलब्धि getting) getting intelligence.
 प्राप्तकाल *m. n. f.* (प्राप्त *past part.* of आप् with प्र, arrived, and काल *m.* time) that whose time

has arrived. suited to the occasion. [pleased.

प्रीत *past part. pass. of प्री*,
 हुष 1st conj. *Parasm.* to burn.

यजमान *m.* a sacrificer.

यावज्जीवेन *adv.* as long as life endures.

यूप *m.* a sacrificial post to which the animal is tied.

उङ् 1st and 10th conj. *Parasm.*
 and *Ātm.* to go ; with उद्, to violate, to transgress.

वधस्तम्भ *m.* (वध *m.* killing, and
 स्तम्भ *m.* a post) gallows.

वसन्तसेनाघातक *m.* (वसन्तसेना *f.*
 name of a woman and घातक

m. destroyer) murderer of व-
 सन्तसेना. [turned away from.

विमुख *m. n. f.* with the face
 शनैः *adv.* gradually, slowly.

शुश्रूषा *f.* service, attendance on.

श्वःकार्य *n.* to-morrow's duty or work.

सहाय *m.* a helper, a companion.

सुत्यादिन *n.* (सुत्या *f.* the extraction
 of Soma juice) the day on which
 Soma juice is drunk in the
 Soma sacrifice.

सृ 5th conj. *Parasm.* and *Ātm.*
 to cover ; with सम्.

स्वर्गकाम *m. n. f.* one longing
 after heaven.

Bid दिश *with आ.*

Carpet कुथ *m.*

Education अध्ययन *n.* विनयन *n.*

Floor भूमि *f.*

Go about चर.

Harmless अनपकारिन् *m. n. f.*

Juice रस *m.*

Nala नल *m.* name of a king.

Soma sacrifice सोमयाग *m.*

Towards प्रति (governing an ac-
 cusative).

Weak दुर्बल *m. n. f.*

Well-disposed लिङ्ग *past part.*
 of लिङ्, सल्लेह *m. n. f.*

LESSON V.

NINTH CONJUGATION.

Present and Imperative.

1. In the ninth conjugation ना is inserted between the root and the terminations. The ना assumes the form of नी before the weak terminations beginning with consonants, and न् before the weak terminations beginning with vowels.

The terminations belonging to the second group of conjugations have been shown in the last three lessons.

क्री 'to buy,' *Parasm.* and *Ātm.*

Present--Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	क्रीणामि	क्रीणीवः	क्रीणीमः
2nd "	क्रीणासि	क्रीणीथः	क्रीणीथ
3rd "	क्रीणाति	क्रीणीतः	क्रीणन्ति

Ātm.

1st pers.	क्रीणे	क्रीणीवहे	क्रीणीमहे
2nd "	क्रीणीषे	क्रीणीथे	क्रीणीध्वे
3rd "	क्रीणीते	क्रीणाते	क्रीणते

Imperative--Parasm.

1st pers.	क्रीणानि	क्रीणाव	क्रीणाम
2nd "	क्रीणीहि	क्रीणीतम्	क्रीणीत
3rd "	क्रीणातु	क्रीणीताम्	क्रीणन्तु

Ātm.

1st pers.	क्रीणै	क्रीणावहै	क्रीणामहै
2nd "	क्रीणीष्व	क्रीणाथाम्	क्रीणीध्वम्
3rd "	क्रीणीताम्	क्रीणाताम्	क्रीणताम्

Mark the strong and weak terminations here with reference to the changes of ना.

2. When a root ends in a consonant the Imperative second person singular *Parasm.* is made up simply by adding आन to the root ; as मुष् 'to steal' मुष्ण 'steal (thou).'

मुष् Parasm.--Imperative.

1st pers.	मुष्णानि	मुष्णाव	मुष्णाम
2nd "	मुष्ण	मुष्णीतम्	मुष्णीत
3rd "	मुष्णातु	मुष्णीताम्	मुष्णन्तु

अभितप्तं सुवर्णं विलिनाति* ।

प्रियायै दातुं पुष्पस्रजं †अभ्रामि ।

दोहनकाले वत्सं स्तम्भे बध्नन्ति ।

अस्मिन्नरण्ये मार्गं कर्तुं तरुल्लुनीहि ।

अयं तव सदाचारस्ते लक्ष्मीं पुष्णातु ।

युद्धेषु वीराः शत्रूणां शिरोभिर्भूमिमास्तृणते ।

* Vide p. 29, note*.

† Vide p. 28, note†.

उद्धतं गच्छन्त्यास्तव गलितमुत्तरीयं गृह्णात॑ ।
 विवाहविधौ कन्यायाः पाणिं वरो गृह्णाति ।
 सुवर्णशतं दत्त्वा वयमश्वं महाजवं क्रीणीमहे ।
 अपेक्षितं वृणतां भवन्त इत्यस्मानवदत्कृपालुर्भगवान् ।
 रुद्रो देवानवददहं वरं वृणै । वृणीष्वेति तेऽभाषन्त ।
 पावकस्तीर्थोदकं च पापकृतः पुनीत इति ब्राह्मणा वदन्ति ।

क्षणध्वंसिनो मनुजा वयमनाद्यनन्तस्य परमेश्वरस्य कथं तत्त्वं
 जानीमः ।

अस्मिन्महति दुर्भिक्षे धान्यं न लभ्यते ततः किमश्राम कथं च
 जीवितं धारयाम ।

* धूनाति चम्पकवनानि धुनोत्यशोकं
 चूतं धुनाति धुवति स्फुटितातिमुक्तम् ।
 वायुर्विधूनयति चम्पकपुष्परेणु-
 स्तत्कानने धवति चन्दनमञ्जरीश्च ॥

वाणावलिं किरत्याजौ करोति शरमण्डपम् ।
 कृणोति करिणः शत्रोः स कृणाति हयान्परान् ॥
 स्तम्भते पुरुषः प्रायो यौवनेन धनेन च ।
 न स्तभ्नाति क्षितीशोऽपि न स्तभ्नाति युवाप्यसौ ॥
 कृणात्यसौ द्विषां दर्पं शिरस्तेषां निहन्तति ।
 कीर्तयन्ति गुणांस्तस्य विस्मयेन दिवौकसः ॥
 स्तृणोति बाणजालैः स रणे वीरवरूथिनीम् ।
 तच्छिरोभिः स्तृणात्युर्वीं तृणराजफलैरिव ॥
 स्वप्नेऽपि नानृतां वाणीं संगृणाति स भूपतिः ।
 यस्य संगिरते किञ्चित्तस्मै तत्प्रतिपादयेत् ॥
 लिनाति धर्म एवासौ नेन्द्रियार्थेषु लीयते ॥

* This stanza and similar ones in this as well as subsequent lessons refer to a king of the name of Krishna, verses referring to whom have already been given in two of the previous lessons.

† When a visarga precedes a श, ष or स which is followed by a hard consonant, it is optionally dropped.

‡ A root in its causal sense is, as a general rule, conjugated as if it were a root of the 10th conjugation.

प्रीणाति यः सुचरितैः पितरं स पुत्रो
 यद्भर्तुरेव हितमिच्छति तत्कलत्रम् ।
 तन्मित्रमापदि सुखे च समक्रियं य-
 देतत्रयं जगति पुण्यकृतो लभन्ते ॥

The wind shakes [वृ] the tops of trees.

Do (thou) not steal [स्तु] money ; for the officers of the king punish those who do it (steal money).

We eat [अश्] nothing on fasting-days.

The Brâhmanas now-a-days take [ग्रह] prize-money (Dakshinâ) even from Yavanas.

Purchase[क्री] (thou) large heaps of corn for me at Bombay.

Govinda lops [हृ] off the branches of the tree.

Let Nârâyana fill [पू] his pot with water at the tank.

Thou dost not know [ज्ञा] their fraudulent schemes.

Let them curb [ग्रह with नि] their desires which often carry them astray.

I always please [प्री] everybody coming to my house.

I have stayed here for a long time ; permit [ज्ञा with अनु] me to go.

O Gods ! you purify [पू] sinful men when they simply remember you.

VOCABULARY V.

Roots of the Ninth Conjugation.

अश् Parasm. to eat.

क्री Parasm. and Âtm. to buy.

क्रिश् Parasm. to torture, to give pain to.

* कृश् Parasm. to agitate.

† प्रन्थ Parasm. to put together.

ग्रह (गृह) Parasm. and Âtm. to take ; with नि, to curb.

ज्ञा (जा) Parasm. and Âtm. to know ; with अनु, to permit.

पुश् Parasm. to nourish. [please.

प्री Parasm. and Âtm. to love, to

* In the case of this root the र् of the conjugational sign is not changed to थ्.

† In this conjugation the penultimate nasal of a root is dropped.

बुध् *Parasm.* to burn.

बन्ध् *Parasm.* to tie, to fasten.

मी *Parasm.* and *Ātm.* to destroy.

सुप् *Parasm.* to steal.

श्री *Parasm.* and *Ātm.* to cook.

स्तम्भ् *Parasm.* to stop, to become stiff or rigid, to become haughty.

*पू *Parasm.* and *Ātm.* to purify.

ली *Parasm.* to melt, to be dissolved, to be absorbed; *with* वि, to melt. [off.]

लृ *Parasm.* and *Ātm.* to cut, lop

स्तृ *Parasm.* and *Ātm.* to cover; *with* आ, to cover, to spread.

कृ *Parasm.* and *Ātm.* to kill, to destroy.

जृ *Parasm.* to become old, to wear out.

गृ *Parasm.* *with* सम्, to speak.

धृ *Parasm.* and *Ātm.* to shake.

पृ *Parasm.* to fill.

दृ *Parasm.* to tear.

वृ *Parasm.* and *Ātm.* choose.

अग्रित्त *m. n. f.* (अग्रि, and तप्त heated) heated by fire.

अनाद्यनन्त *m. n. f.* (अनादि without beginning, and अनन्त without end) having neither beginning nor end.

अपेक्षित *n.* (*past pass. part.* of ईक्ष् *with* अप) what is desired.

अशोक *m.* name of a kind of tree.

आजि *m. f.* a fight, a battle.

उत्तरीय *n.* an upper garment.

उद्धतम् *past part.* of हन् *with* उद् *used as an adv.* carelessly,

उर्वी *f.* the earth. [tumultuously.]

करिन् *m.* an elephant.

कलत्र *n.* wife. [to kill.]

कृ 5th conj. *Parasm.* and *Ātm.*

कृपालु *m. n. f.* kind.

क्षणध्वंसिन् *m. n. f.* (क्षण *m.* a moment, ध्वंसिन् perishing) perishing in a moment.

क्षितीश *m.* (क्षिति *f.* the earth) lord of the earth, a king.

गलित *past part.* of गृह्, dropped.

गृ 6th conj. *Parasm.* to swallow; *with* सम्, *Ātm.* to promise.

चन्दनमञ्जरी *f.* (चन्दन *m.* a sandal tree, मञ्जरी *f.* a blossom, a flower-stalk, a sprout) a blossom, &c., of the sandal tree.

चम्पकपुष्परेणु *m.* (चम्पक *m.* a kind of tree with fragrant flowers, रेणु *m.* pollen) the pollen in the flowers of *champakas*.

चम्पकवन *n.* a collection or grove of *champakas* trees. [flower.]

चूत *m.* a mango tree; *n.* its

तच्छिरस् *n.* his head.

तत्कानन *n.* (कानन *n.* a forest, a grove) his grove or forest.

तीर्थोदक *n.* (तीर्थ *n.* a holy thing, such as a river, and उदक *n.* water) holy water.

तृणराजफल *n.* (तृणराज *m.* a palm-tree) a fruit of the palm-tree.

त्रय *n.* a collection of three. [given.] दत्त्वा *absol.* of दा 'to give', having दर्प *m.* pride.

* पू and the following ten roots shorten their ending vowel in the conjugational tenses.

दोहनकाल *m.* (दोहन *n.* milking, काल *m.* time) time of milking.
 धू [धूत्] 10th conj. with वि, to shake.
 धू 1st conj. Parasm. and Âtm. to shake, to set in motion.
 पर *pron. m. n. f.* other, belonging to another or the other party.
 परमेश्वर *m.* the Supreme Ruler of the Universe; God.
 पादय with प्रति *causal* of पद् with प्रति, to make over, to give.
 पापकृत् *m. n. f.* (पाप *n.* sin, and कृत् one who has done) one who has committed sin.
 पावक *m.* fire.
 पुष्पस्रज *f.* (पुष्प *n.* and स्रज *f.* a garland) a garland of flowers.
 प्रायस् *ind.* mostly, in most cases.
 बाणजाल *n.* (जाल *n.* a collection) a number or multitude of arrows.
 मनुज *m.* a man.
 महाज्व *m. n. f.* (महत् great, and ज्व *m.* speed) very swift.
 *युवन *m.* a youth, a young man.
 यौवन *n.* youth.
 रुद्र *m.* the god S'iva.
 ली 4th conj. Âtm. to cling or press closely, to be absorbed, to be dissolved.

Astray उत्पथम् *adv.*

Branch शाखा *f.*

Fasting-day उपवासदिन *n.* (उपवास *m.* a fast, and दिन *n.* a day).

Fraudulent scheme कपटप्रवन्ध *m.*

Now-a-days संप्रति *adv. ind.*

Officer of the king राजपुरुष *m.*

वर *m.* a boon or gift.

वह्नि *m.* fire.

विवाहविधि *m.* (विवाह *m.* marriage and विधि *m.* ceremony) the ceremony of marriage.

विस्मय *m.* admiration, amazement.

वीरवरूथिनी *f.* (वरूथिनी *f.* an army) an army of warriors or heroes.

शरमण्डप *m. n.* a bower or shed made of arrows.

सदाचार *m.* (सत् *m. n. f.* good, and आचार *m.* conduct) good conduct.

समक्रिय *m. n. f.* (सम equal, and क्रिया *f.* doing) doing equally, evenbanded.

सुवर्णशत *n.* (सुवर्ण *m.* a golden coin, and शत *n.* a hundred) a hundred coins of gold.

स्तिम्भ 1st conj. Âtm. and 5th conj. Parasm. to become fixed or rigid, to become haughty.

स्तम्भ *m.* a post.

स्तु 5th conj. Parasm. and Âtm. to cover, to spread, to strew.

स्फुटितातिमुक्त *n.* an opened *ati-mukta* flower.

स्वप्न *m.* a dream.

हय *m.* a horse.

Pot कुम्भ *m.*

Simply केवलम् *adv.*

Stay स्था; stayed स्थित *past part.*

Yavana यवन *m.* a foreigner, a Mahomedan; a Greek (in ancient times).

* The declension of this word is irregular, See Lesson XVI.

† In the 5th conj. this root drops its nasal in the conjugational tenses as it does in the 9th. (See notes, p. 28).

LESSON VI.

NINTH CONJUGATION—*continued.**Imperfect.**Parasm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अक्रीणाम्	अक्रीणीव	अक्रीणीम
2nd "	अक्रीणाः	अक्रीणीतम्	अक्रीणीत
3rd "	अक्रीणात्	अक्रीणीताम्	अक्रीणन

Ātm.

1st pers.	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
2nd "	अक्रीणीथाः	अक्रीणीथाम्	अक्रीणीध्वम्
3rd "	अक्रीणीत	अक्रीणीताम्	अक्रीणत

*Potential.**Parasm.*

1st pers.	क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम
2nd "	क्रीणीयाः	क्रीणीयातम्	क्रीणीयात
3rd "	क्रीणीयात्	क्रीणीयाताम्	क्रीणीयुः

Remember that the terminations of the Parasmaipada Potential are weak. They begin with a consonant, therefore ना becomes नी by 1, p. 25.

Ātm.

1st pers.	क्रीणीय	क्रीणीवहि	क्रीणीमहि
2nd "	क्रीणीथाः	क्रीणीयाथाम्	क्रीणीध्वम्
3rd "	क्रीणीत	क्रीणीयाताम्	क्रीणीरन्

1st pers. Imperf.—मन्थ् Parasm. अमथ्नाम्—अमथ्नीव—अमथ्नीम (vide p. 28 note†); लृ Parasm. अलुनाम्—अलुनीव—अलुनीम (vide p. 29 note*), Ātm. अलुनि—अलुनीवहि—अलुनीमहि, &c., &c.

कार्तिक्येकादश्यां कथयत कान्पदार्थानाश्चीत ।

क तानि वस्त्राणि यानि त्वमक्रीणीथाः ।

रे परिचारक किमर्थमव्य भूमिं कटैर्नास्तृणाः ।

यज्ञांस्तन्वाना वयं बहून्पशून्यूपे देवेभ्योऽवधीम ।

तस्मिन्देशे मया सार्धं योद्धुं बहवो भटा आगतास्तानहमेकाकी
शस्त्रास्त्रैरमृद्राम् ।

न कन्यायाः शुल्कं गृहीयादिति शास्त्रप्रतिषेधे सत्यपि केचि-
दुदरंभरयो ब्राह्मणा गृह्णन्त्येव ।

दमयन्त्याः स्वयंवरकाले बहवो राजानो मामियं वृणीत मामियं
वृणीतेति मन्यमानाः कुण्डिनपुरमागता रङ्गं प्राविशन् । नलं बुवू-
र्षुर्दमयन्ती रङ्गागताचृपान्प्रेक्षमाणा नलतुल्याकृतीन्पञ्च पुरुषान-
पश्यत् । ततः संदेहान्नाभ्यजानान्नलं नृपम् । तेषां चत्वारो नल-
रूपधारिण इन्द्रादयो देवा इति ज्ञात्वाभाषत । कथं देवाञ्जानीयां
कथं च नलं नृपं बोधेयम् । यदा सा देवाञ्शरणं गता तदा ते
स्वीयानि रूपाण्याविरकुर्वन् । पश्चान्नलं नृपं दमयन्त्यवृणीत ।
अनन्तरं देवानां कोपं प्रतिकर्तुं तावुमौ स्तुतिभिस्तानप्रीणीताम् ।
ततो देवा नलं वरैरन्वगृह्णन् ।

यत्कृतेऽरीन् व्यगृह्णीम समुद्रमतराम च ।

सा हतेति वदन् राममुपातिष्ठन्मरुत्सुतः ॥

Having made the mountain Mandâra their churning-
handle, the gods churned [मन्थ्] the ocean.

I sold [क्री with वि] my books and furniture, but did not
get much money.

Indra reduced to atoms [मृद्] his enemy Vṛitra, who was
a Brâhmaṇa. He thus committed the sin of Brâhmaṇa-mur-
der, of which we did not purify [पू] him.

When didst thou put together [ग्रन्थ्] the sayings of the
Rishis ?

If you should please [प्री] the gods by your piety, they
would bestow favours on [ग्रह् with अह्] you.

Râma and Lakshmaṇa lived in this forest with Sitâ, and
ate [अश्] roots and fruits.

Why did you pluck [छ् with वि and प्र] from their stems
the flowers in the garden, notwithstanding* I told you not
to do so ?

If I took [ग्रह्] Govinda's book the master would re-
prove me.

Did you not know [ज्ञा] that the Pândavas resided for
one year† in the country of Virâṭa ?

* Use the Genitive Absolute here.

† See note*, p. 18.

VOCABULARY VI.

की *with* वि *Ātm.* to sell.

ग्रह *9th conj.* *with* अनु, to receive in a friendly manner, to favour; *with* वि, to be at war with.

ज्ञा *9th conj.* *with* अभि, to recognize.

मन्थ *9th conj. Parasm.* to churn.

मृद् *9th conj. Parasm.* to pound, to reduce to atoms.

इन्द्रादि (इन्द्र and आदि beginning, with Indra at the head) Indra and others.

उदरंभरि *m. n. f.* (उदर *n.* stomach and भृ to fill) one who fills his belly or stomach, selfishly greedy.

एकाकिन् *m. n. f.* alone, solitary.

कट *m.* a mat.

कार्तिक्येकादशी *f.* (कार्तिकी *f.* belonging to the month of Kârtika, and एकादशी *f.* eleventh) the eleventh day of Kârtika.

कुण्डिनपुर *n.* name of a city, the capital of the Vidarbhas or Berars.

क्रोध *m.* anger, resentment.

चत्वारः *numer. nom. plur.* four.

दमयन्ती *f.* name of a woman, the wife of Nala.

नलतुल्याकृति *m. n. f.* (नल *m.* तुल्य *m. n. f.* like, and आकृति *f.* form) having the form of Nala.

नलरूपधारिन् *m. n. f.* (नल, रूप *n.* form, and धारिन् assuming) one who has assumed the form of Nala.

पञ्च *numer. nom. and acc. plur.* five.

परिचारक *m.* an attendant.

भट *m.* a soldier.

मरुत्सुत *m.* the son of the wind, Mâruti, a monkey soldier devoted to Râma.

यत्कृते *ind.* for whose (*relative*) sake, for whom.

रङ्ग *m.* the place where any great thing is done, stage.

रङ्गागत *m. n. f.* come to the stage.

रूप *n.* form.

वुवर्षु *m. n. f.* desirous of choosing.

शस्त्रास्त्र *n.* weapons of all kinds.

शास्त्रप्रतिषेध *m.* (शास्त्र *n.* scripture, and प्रतिषेध *m.* prohibition) scriptural prohibition.

शुल्क *m. n.* the money given to the parents of a bride, originally as a purchase price.

संदेह *m.* doubt.

सार्धम् *ind.* with (used with the instrumental).

स्था *with* उप, to go to.

स्वयंवरकाल (स्वयंवर *m.* choice of a husband, and काल *m.* time) time of choosing a husband.

Brâhmana-murder ब्रह्महत्या *f.*Churning-handle मन्थनदण्ड *m.*(मन्थन *n.* churning, and दण्ड *m.* a handle), मन्थान *m.*Furniture गृहोपस्कर *m.*Piety भक्ति *f.* देवनिष्ठा *f.*

Reprove भर्त्स 10th conj. with

निद्र, दिश 6th conj. with प्रति and आ.

Root मूल *n.*Saying वचन *n.* उक्ति *f.*Stem वन्धन *n.*Virâṭa विराट *m.* name of a king.Vṛitra वृत्र *m.* an enemy of Indra.

LESSON VII.

SECOND CONJUGATION.

Present and Imperative.

1. In the second conjugation the terminations are directly applied to the roots.

या 2nd conj. *Parasm.* 'to go.'*Present.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	यामि	यावः	यामः
2nd „	यासि	याथः	याथ
3rd „	याति	यातः	यान्ति

Imperative.

1st pers.	यानि	याव	याम
2nd „	याहि	यातम्	यात
3rd „	यातु	याताम्	यान्तु

Here the root itself undergoes no change. The forms are made up simply by adding the terminations. ज्ञा, रा, ला, पा 'to protect,' ख्या, मा, भा, प्सा, श्रा, and दा 'to cut' are to be thus conjugated.

Nearly all roots of this conjugation not ending in आ are irregular. We will proceed to notice the peculiarities of most of these.

2. The अ of अस् is dropped before the weak terminations as स्तः 3rd pers. dual, सन्ति 3rd pers. plur.

Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अस्मि	स्वः	स्मः
2nd „	असि	स्थः	स्थ
3rd „	अस्ति	स्तः	सन्ति

Here the 2nd pers. sing., which by the rule ought to be अस्सि, drops one स.

Parasm. Imperative.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	असानि	असाव	असाम
2nd „	एधि	स्तम्	स्त
3rd „	अस्तु	स्ताम्	सन्तु

The three numbers of the 1st pers. being strong, the अ is not dropped ; एधि, 2nd pers. sing., is irregular.

When in certain cases this root takes Âtm. terminations, the forms of the Present Tense are :--

1st pers.	हे	स्वहे	स्महे
2nd „	से	साथे	ध्वे
3rd „	स्ते	साते	सते

The अ is dropped, all the terminations being weak, स is changed to ह् in the 1st pers. sing., and it is dropped before ध्वे by the following rule.

I. The preceding स is dropped before a termination beginning with ध्.

3. The ending vowel of शी, 'to lie down,' takes its Guṇa substitute before all the personal terminations.

In the case of this root र् is prefixed to the terminations of the third person plural.

Âtm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	शये	शेवहे	शेमहे
2nd „	शेषे	शयाथे	शेध्वे
3rd „	शेते	शयाते	शेरते

Âtm. Imperative.

1st pers.	शयै	शयावहै	शयामहै
2nd „	शेष्व	शयाथाम्	शेध्वम्
3rd „	शेताम्	शयाताम्	शेरताम्

शी becomes शे, which before vowels is changed to शय. Hence शये, शयाथे, &c.

र् being prefixed to अते and अताम् we have रते and रताम्.

4. The ending उ (short) of roots takes its Vṛiddhi substitute, i. e. becomes औ, when followed by a strong termination beginning with a consonant.

II. The ending इ or उ short or long of a root is changed to इय् or उय् when followed by a weak termination beginning with a vowel.

तु Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	नौमि	उवः	उमः
2nd "	नौषि	उथः	उथ
3rd "	नौति	उतः	उवन्ति

Parasm. Imperative.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	नवानि	नवाव	नवाम
2nd "	उहि	उतम्	उत
3rd "	नौतु	उताम्	उवन्तु

We have नौमि, नौषि, &c. in the case of the strong terminations मि, सि, &c. They have an initial consonant, while in the 1st person Imperative, though the terminations are strong, they begin with a vowel. Hence the उ of तु is changed to Guṇa by the general rule (6, p. 12), and thus we have नौ, which becomes नव before the vowel. यु 'to join' is to be thus conjugated.

5. After स्तु and रु the augment ई is optionally prefixed to the terminations beginning with a consonant.

Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	स्तौमि-स्तवीमि	स्तुवः-स्तुवीवः	स्तुमः-स्तुवीमः
2nd "	स्तौषि-स्तवीषि	स्तुथः-स्तुवीथः	स्तुथ-स्तुवीथ
3rd "	स्तौति-स्तवीति	स्तुतः-स्तुवीतः	स्तुवन्ति

Before ति and the other strong terminations the उ takes Vṛiddhi by 4, above ; but when these terminations have ई prefixed to them by 5, they cease to have an initial consonant, and hence in that case we have Guṇa, and thus by the change of स्तु to स्तो and स्तव्, we have स्तवीति, &c. When the weak terminations have ई prefixed, the final उ of the root becomes उय् by II., above. Hence स्तुवीतः &c. The 3rd pers. plur. अन्ति has no initial consonant, therefore no ई can be put before it. Hence we have one form only.

The forms of the Imperative should be made up on these principles. स्तौतु-स्तवीतु 3rd pers. sing., स्तुहि-स्तुवीहि 2nd pers. sing.-स्तवानि 1st pers. sing., स्तवाव 1st pers. dual, &c.

The Âtmanepada paradigms, स्तुते-स्तुवीते 3rd pers. sing. स्तुवाते 3rd pers. dual, स्तुवते 3rd pers. plur., should be constructed in the same way.

ह should be similarly conjugated.

6. After व्र the strong terminations beginning with a consonant have the augment इ prefixed to them.

Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	व्रवीमि	व्रवः	व्रमः
2nd „	व्रवीषि	व्रथः	व्रथ
3rd „	व्रवीति	व्रतः	व्रवन्ति

The last by II., p. 36. The Âtm. forms are व्रूते 3rd pers. sing., व्रुवाते 3rd pers. dual, व्रुवते 3rd pers. plur., &c. The Imperative 1st pers. is व्रवाणि, &c.

7. The following are five irregular forms of the Present Tense of a defective root, which means 'to speak'; आह 3rd pers. sing., आहतुः 3rd pers. dual, आहुः 3rd pers. plur., आत्थ 2nd pers. sing., आह्युः 2nd pers. dual.

8. The terminations of the first person of the Imperative as appended to सू 'to give birth to' are weak.

Âtm. Present-सूते 3rd pers. sing., सूवाते 3rd pers. dual, सूवते 3rd pers. plur., &c.; Imperative-सूष्व 2nd pers. sing., सूवै 1st pers. sing., सूवावहै 1st pers. dual, सूवामहै 1st pers. plur.

9. After रुद्, स्वप्, चस्, अन् and जश् the augment इ is prefixed to the terminations beginning with any consonant except य, रोदिमि, रुदिवः, &c.

Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	रोदिमि	रुदिवः	रुदिमः
2nd „	रोदिषि	रुदिवः	रुदिव
3rd „	रोदिति	रुदितः	रुदन्ति

Imperative on the same principles--रुदिहि 2nd pers. sing., रोदानि 1st pers. sing. &c. The other roots should be similarly

conjugated. The 3rd pers. plur. termination of जक्ष loses its न्, as will be subsequently noticed.

10. The root इ 'to go' *Parasm.* is an exception to Rule II., p. 36. It is changed to य before a weak termination with an initial vowel.

Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	एमि	इवः	इमः
2nd "	एषि	इथः	इथ
3rd "	एति	इतः	यन्ति

Imperative.—1st pers. अयानि &c.

इ with अधि 'to study', *Ātm. Present.*

1st pers.	अधीये	अधीवहे	अधीमहे
2nd "	अधीषे	अधीयाथे	अधीध्वे
3rd "	अधीते	अधीयाते	अधीयते

Separated from अधि, the last three forms are इते, इयाते, इयते, in which we see इ is changed to इय before आते and अते, and so on with the rest.

1st pers. *Imperat.*—अध्ययै-अध्ययावहे-अध्ययामहे. इ taking its Guna becomes ए, which again is changed to अय and with the terminations the forms are अयै, &c.

आस *Ātm.*

Imperative.

1st pers.	आसै	आसावहे	आसामहे
2nd "	आस्व	आसाथाम्	आध्वम्
3rd "	आस्ताम्	आसाताम्	आसताम्

By I., p. 35, स is dropped before ध्वम्.

आसिञ्जति ये सन्ति कवयस्तान्नमस्कृत्यैतं ग्रन्थमारभे ।

पृच्छ वालकः किं रोदिति ।

हे कृपानिधे जगदात्मस्त्वां ब्रह्मादयः सर्वे देवाः स्तुवन्त्यृषयश्च सर्वे ।

ईदृशं त्वां शरणमुपैमि । प्रसीद । पाहि मां नरकाद्धोरात् ।

अस्यां पाठशालायां वालकाः काव्यमधीयते ।

तरुषु मधुरं रुन्ति पक्षिणो वायुश्च शीतलो वाति तस्माद्रम्य-
मिदं स्थानम् । अत्रैव वृक्षमूले शिलामध्यासामहे* ।

भो भोः पौराः क्व गतोऽस्माकं महाराजः । किं ब्रूथ । देव्या सह
कीडाशैलमध्यास्त इति । एवमस्तु । अहं तत्र गच्छामि सर्वं च
वृत्तं कथयामि ।

अकिंचनो वितृष्णश्च सुखं स्वपिति रात्रौ ।

ये प्राणन्ति जीवन्ति च तेषां जडानां चादिहेतुं मे ब्रूहि ।

वत्से समाश्वसिहि समाश्वसिहि । अयमागतस्तव पुत्रको यं
त्वं मृतं मन्यसे ।

गोविन्दः स्मितेनात्मनः कोपमपह्नुते ।

अश्विनौ मदनमपि सौन्दर्येऽतिशयाते ।

रात्राबुदयते चन्द्रो दिवोदयति भास्करः ।

उदेति स सदैवोग्रं नोदीयन्ते च विद्विषः ॥

प्राणिनामुपकाराय प्राणिति प्रियदर्शनः ।

प्राण्यते पुण्यपुरुषः श्रेयसे यशसे च सः ॥

स स्तौति भास्करं भक्त्या नौति पापहरं हरम् ॥

एधि कार्यकरस्त्वं मे गत्वा प्रवद राघवम् ।

दिदृक्षुर्मेथिली राम पश्यतु त्वाविलम्बितम् ॥

ते जन्मभाजः खलु जीवलोके येषां मनो ध्यायति विश्वनाथम् ।

वाणी गुणान्स्तौति कथां शृणोति श्रोत्रद्वयं ते भवमुत्तरन्ति ॥

धर्मदूषण नूनं त्वं नाजाना नाशृणोरिदम् ।

निराकृत्य यथा बन्धूल्लुप्तं यात्यसंशयम् ॥

भूमौ शेते दशग्रीवो महार्हशयनोचितः ।

नेक्षते विह्वलं मां च न मे वाचं प्रयच्छति ॥

समाश्वसिमि केनाहं कथं प्राणिमि दुर्गतः ।

लोकत्रयपतिर्भाता यस्य मे स्वपिति क्षितौ ॥

* When शी, आस and स्था are preceded by the preposition अधि, they govern the accusative of the place where the actions are performed.

रोदिम्यनाथमात्मानं बन्धुना रहितस्त्वया ।
 प्रमाणं नोपकाराणामवगच्छामि यस्य ते ॥
 आस्ते भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः ।
 शेते निपद्यमानस्य चराति* चरतो भगः ॥
 गाधोदके मत्स्य इव सुखं विन्देत कस्तदा ।
 अनवाप्तेषु कामेषु मृत्युरभ्येति मानवम् ॥
 जातमेवान्तकोऽन्ताय जरा चान्वेति देहिनम् ।
 अनुषक्ता द्वयेनैते भावाः स्थावरजङ्गमाः ॥
 निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
 लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
 अद्यैव वा मरणमस्तु युगान्तरे वा
 न्याययात्पथः प्रविचलन्ति पदं न भीराः ॥

We do not believe [अस् with वि] in Govinda's words.

You praise [स्तु] those who deserve censure.

The birds sleep or lie down [शी] on the banks of the Gomati.

Child, do not cry [रुद्], here comes [इ with अभि and आ] your mother with (having taken) sweetmeat in her hands.

These two cows bring forth [सू] calves every year.

Dost thou not know [इ with अव] that Janaka was Râma's father-in-law ?

What subject do thou and thy brother study [इ Âtm. with अधि] at school ?

On the tops of high mountains men respire [अस् with नि] with difficulty.

It seems [भा] to me that the people of this place are poor.

Breathes [अन् with प्र] there the man who smites the poor and the helpless ?

A lazy man sleeps [स्वप्] for a long time.

Those who adore [आस् with उप] another than the true God do not attain eternal felicity.

Tell [वृ] us what sort of an animal a horse is.

* Irregular for चरति or र lengthened for the metre.

VOCABULARY VII.

Roots of the Second Conjugation.

अन् *Parasm.* to breathe ; *with प्र*,
to breathe, to live.

*अस् *Parasm.* to be.

आस् *Ātm.* to sit ; *with अवि*, to
sit ; *with उप*, to adore, to
worship.

इ *Parasm.* to go ; *with शरणम्*
and *उप*, to submit ; *with अभि*,
to go towards ; *with आ*, to
come ; *with अव*, to know ;
with उद्, to rise, to flourish.

इ *with अवि Ātm.* to study.

ख्या *Parasm.* to tell.

जक्ष् *Parasm.* to eat.

दा *Parasm.* to cut.

उ *Parasm.* to praise.

पा *Parasm.* to protect.

प्ता *Parasm.* to devour.

*वृ *Parasm.* and *Ātm.* to speak.

भा *Parasm.* to seem, to appear,
to shine.

या *Parasm.* to go.

यु *Parasm.* to join.

रा *Parasm.* to give. [aloud.

रु *Parasm.* to make noise, to cry

रुद् *Parasm.* to weep, to bewail,
to lament for.

ला *Parasm.* to give or take.

वस् *Ātm.* to dress.

वा *Parasm.* to blow.

शी *Ātm.* to lie down, to sleep ;
with अति, to surpass.

श्रा *Parasm.* to cook.

श्मस् *Parasm.* to breathe ; *with*

नि, to respire ; *with वि*, to be-
lieve, to confide ; *with सम्* and
आ, to calm one-self, to take
courage.

सृ *Ātm.* to give birth to.

स्तु *Parasm.* and *Ātm.* to praise.

त्ना *Parasm.* to bathe.

स्तु *Parasm.* to drop, to ooze.

स्वप् *Parasm.* to sleep.

हु *Ātm.* to conceal ; *with अप* or
with नि.

अकिञ्चन *m. n. f.* (अ not, and
किञ्चन *n.* something) he who
has nothing, poor.

अण् *4th conj. Ātm.* to breathe,
to live.

अनाथ *m. n. f.* helpless.

अनुपक्त (अनु and सक्त *past pass.*
part. of सज्) accompanied.

अन्त *m.* end, destruction.

अन्तक *m.* the god of death.

अय् *1st conj. Ātm.* *with उद्*, to
rise.

अविलम्बितम् *adv.* without delay.

अश्विन् *m.* (used in the dual) the
twin celestial physicians so
called.

असंशयम् *adv.* without doubt.

आदिहेतु *m.* the first cause.

आसीन *m. n. f.* sitting, *pres.*
part. of आस्.

* The roots अस् and वृ are used in the conjugational tenses only.

आहव *m.* a battle.

इ 1st conj. *Parasm.* with उद्, to rise.

ई 4th conj. *Ātm.* with उद्, to rise, to rise up.

उग्रम् *adv.* mightily, powerfully, formidably.

उपकार *m.* a benevolent action, doing good to another.

ऊर्ध्व *m. n. f.* erect, upper.

कार्यकर *m. n. f.* one who does some business (for another).

काव्य *n.* a poem.

कृ 8th conj. with नमस्, to bow to ; with निस् and आ, to repudiate, to give up, to forsake.

कृपानिधि *m.* (कृपा *f.* mercy, and निधि *m.* store) store of mercy, one very merciful.

क्रीडाशैल *m.* (क्रीडा *f.* amusement, diversion, शैल *m.* a mountain) a pleasure mountain or embankment.

क्षिति *f.* the earth, the ground.

खलु *ind.* verily.

गाथोदक *n.* (गाथ *m. n. f.* shallow, and उदक *n.* water) shallow water.

गोमती *f.* name of a river.

घोर *m. n. f.* horrible.

चद् with प्र and वि, to remove, move aside.

जगदात्मन् *m.* (जगत् *n.* the world, and आत्मन् *m.* the soul) the Soul of the world.

जड *m. n. f.* inanimate.

जन्मभाज् *m. n. f.* one who is born ; *m.* a man.

जीवलोक *m.* the world of living beings, this world.

दरिद्र *m. n. f.* poor.

दिदृक्षु *m. n. f.* desirous of seeing.

दिवा *ind. adv.* by day.

दुर्गत *m. n. f.* distressed, miserable. [man.

देहिन् *m.* he who has a body, a

द्वय *n.* a collection of two.

धर्मदूषण *m. n. f.* one that contaminates or violates what is right.

धै 1st conj. *Parasm.* to contemplate or meditate upon.

नरक *m. n.* hell.

निपद्यमान *pres. part.* of पद् with नि, lying down.

नीतिनिपुण *m. n. f.* (नीति *f.* politics or prudence, निपुण *m. n. f.* proficient) proficient in politics, or very prudent.

नृनम् *ind.* certainly, verily.

न्याय्य *m. n. f.* just, right, proper.

पथः (*ablative sing.* of पथिन् *m.* road) from the way.

पद *n.* a footstep.

पापहर *m. n. f.* one that takes away sin.

पुण्यपुरुष *m.* a holy or virtuous man.

प्रमाण *n.* measure, extent.

प्रियदर्शन *m. n. f.* one with a pleasing look.

ब्रह्मन् *n.* the divine cause and essence of the universe.

ब्रह्मादि *m.* (ब्रह्मन् *m.* and आदि beginning) the god-Brahmā and others.

भग *m.* luck, prosperity.
 भव *m.* the world, worldly existence.
 भाव *m.* a thing.
 भास्कर *m.* the sun.
 भिन्न *m n.f.* different.
 मधुरम् *adv.* sweetly.
 महाराज *m.* lord, a great king.
 महर्हश्यनोचित *m. n. f.* (महर्ह *m. n.f.* costly, शयन *n.* a bed, उचित *m. n.f.* used to) accustomed or used to costly or rich beds.
 मानव *m.* a man.
 मैथिली *f.* princess of Mithilā, Sītā.
 यथेष्टम् *adv.* according to fancy, to heart's content, as one chooses.
 युगान्तर *n.* (युग *n.* age, period, अन्तर *n.* another) another age or period.
 रम्य *m. n. f.* pleasant.
 रहित *m. n. f.* deprived of, bereft of.
 राघव *m.* a descendant of Raghu.
 लघुत्व *n.* littleness, dishonour.
 लोकत्रयपति *m.* (त्रय *n.* a collection of three, पति *m.* lord) the lord of the three worlds, viz., Hea-

ven, the Earth and the lower regions.

वत्सा *f.* dear, a female child.

वितृष्ण *m. n. f.* (वि devoid of, and तृष्णा *f.* desire) free from any desire.

विश्र *with सम् and आ,* to enter in, come in.

विश्वनाथ *m.* Lord of the universe, God.

विह्वल *m. n. f.* overwhelmed, afflicted.

वृक्षमूल *n.* (वृक्ष *m.* a tree and मूल *n.* root) the root of a tree.

वृत्त *n.* what has taken place, an event.

शीतल *m. n. f.* cool.

श्रोत्रद्वय *n.* a pair of ears.

सद् (सीद्) *1st conj. Parasm.* to sit ; *with प्र,* to be gracious or pleased.

सायम् *adv.* in the evening.

स्थावरजङ्गम *m. n. f.* (स्थावर *m. n. f.* immoveable and जङ्गम *m. n. f.* moveable) immoveable and moveable.

स्मित *n.* smile.

हर *m.* the god S'iva.

Calf वत्स *m.*

Difficulty असौकर्य *n.* कष्ट *n.*

Father-in-law श्वशुर *m.*

Helpless अनाथ *m. n. f.*

High उच्च *m. n. f.*

Lazy अलस *m. n. f.* तन्द्रिल *m. n. f.*

Smite कृ *8th conj.* with अप or

नि, पीड *10th conj.*

Subject विषय *m.*

Taken, having, गृहीत्वा, *absolute* of ग्रह्.

True God, true सत्यस्वरूप *m. n. f.* God परमात्मन् *m.*

What sort of कीदृश *m. n. f.*

Word वचस् *n.* वचन *n.*

LESSON VIII.

SECOND CONJUGATION—*continued.**Imperfect and Potential.*

1. After roots ending in आ the termination of the Imperfect third person plural is optionally उस्, before which the ending vowel is dropped.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अयाम्	अयाव	अयाम्
2nd „	अयाः	अयातम्	अयात्
3rd „	अयात्	अयाताम्	अयन्-अयुः

Here by dropping the आ of या and appending the temporal augment we have अय, and with उस्, अयुः.

Potential.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	यायाम्	यायाव	यायाम्
2nd „	यायाः	यायातम्	यायात्
3rd „	यायात्	यायाताम्	यायुः

The terminations are the same as those given in 2, p. 21.

2. After the root अस् 'to be,' the terminations स् and त् of the Imperfect take the augment ई long.

1st pers.	आसाम्	आस्व	आस्म
2nd „	आसीः	आस्तम्	आस्त
3rd „	आसीत्	आस्ताम्	आसन्
Pot. 3rd pers.	स्यात्	स्याताम्	स्युः &c.

After रुद्, स्वप्, थस्, अन् and जश्, the augment ई or अ is prefixed to the स् and त् of the Imperfect.

1st pers.	अरोदाम्	अरुदिव	अरुदिम
2nd „	{ अरोदीः }	अरुदितम्	अरुदित
	{ अरोदः }		
3rd „	{ अरोदीत् }	अरुदिताम्	अरुदन्
	{ अरोदत् }		

For the insertion of ई in अरुदिताम् &c., see 9, p. 37. The third pers. plur. termination in the case of जश् is उस्, which will be noticed hereafter.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Potential--3rd pers.</i>	रुयात्	रुयाताम्	रुयुः &c.
शी { <i>Imperf. 3rd pers.</i>	अशेत	अशयाताम्	अशेरत्
{ <i>Pot.</i> ,,	शयीत्	शयीयाताम्	शयीरन्

See 3, p. 35, and for the terminations 1, p. 17, and 4, p. 22.

स्तु	{ <i>Imperf. 3rd pers.</i>	{ अस्तौत् }	{ अस्तुताम् }	{ अस्तुवन् <i>Parasm.</i>
		{ अस्तवीत् }	{ अस्तुवीताम् }	
		{ अस्तुत् }	{ अस्तुवाताम् }	
	{ <i>Pot. 3rd pers.</i>	{ अस्तुवीत् }	{ अस्तुवत् }	{ <i>Ātm.</i>
		{ स्तुयात् }	{ स्तुयाताम् }	{ स्तुयुः } <i>Parasm.</i>
		{ स्तुवीयात् }	{ स्तुवीयाताम् }	
		{ स्तुवीत् }	{ स्तुवीयाताम् }	
				{ स्तुवीरन् } <i>Ātm.</i>

For Vṛiddhi see 4, p. 36, and for the optional augment इ, 5, p. 36, and explanation.

		<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
ब्रू	{ <i>Parasm. Imperf. 3rd pers.</i>	अब्रवीत्	अब्रूताम्	अब्रुवन्
	{ <i>Ātm.</i> " "	अब्रूत्	अब्रुवाताम्	अब्रुवत्
	{ <i>Parasm. Pot.</i> "	ब्रूयात्	ब्रूयाताम्	ब्रूयुः
	{ <i>Ātm.</i> " "	ब्रूवीत्	ब्रूवीयाताम्	ब्रूवीरन्

See 6, p. 37.

इ	<i>Imperf. 3rd pers.</i>	ऐत्	ऐताम्	आयन्
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The temporal augment is आ, which, along with the ए in the sing. and the इ in other places, takes the Vṛiddhi of ए or इ (see First Book, p. 62). In the 3rd pers. plur. इ with अन् forms यन् (10, p. 38), and with the temporal augment, आयन्.

इ *Ātm.* with अधि *Imperf. 3rd pers.* अध्यैत् अध्यैयाताम् अध्यैयत्. Before आताम् the इ is changed to इय् (II., p. 36), which, with the termination, is इयाताम्; with the temporal augment it is ऐयाताम्, as in the last case, and with अधि, अध्यैयाताम्. It undergoes the same changes before all other vowel terminations. *Pot. 3rd pers. sing.* अधीयीत्, &c.

आम् *2nd pers. Imperf.* आस्थाः आसाथाम् आध्वम्.

अहरहः स्नात्वा संध्यामुपासीत ।

दशरथस्य भार्या कौसल्या चैत्रे नवम्यां तिथौ मध्याह्ने पुत्रं रामं प्रासूत ।

पारिक्षितस्य जनमेजयस्य सत्रं सारमेयोऽभ्यैत् ।
 तत्र च जनमेजयस्य त्विजस्तमताडयन् ।
 सोऽरोदीद्रुदंश्च मातरमयात् ।
 मातापृच्छद्वत्स किं रोदिषि ।
 सोऽब्रवीज्जनमेजयस्य सत्रमायं तत्र केऽपि मां प्राहरन् ।
 मातावदत्किं त्वमकरोः किं तानस्पृशः ।
 सोऽभाषत नाहं मर्यादामत्यायम् ।
 सरमा सत्रभूमिं गत्वोच्चैर्वाचाब्रूत ।
 अयं मे पुत्रको न युष्मानस्पृशत्तत्किमेनमनपराधिनमताडयत ।
 तां न कोऽपि प्रत्यभाषत । तेन क्रुद्धा सा देवशुनी सरमा जनमे-
 जयं शप्त्वा गृहमयात् ।
 द्रोणाच्छस्त्रविद्यामध्यैयत पाण्डवाः कुशलवौ बाल्मीकेरध्यैयातां
 कर्णश्च परशुरामादध्यैत ।
 अभिवाद्य गुरुं ब्रूयादधीष्व* भगवन्निति ।
 अनिषण्णे गुरौ नासीत ।
 विदेहानुपयन्तो वयमेकरात्रं गङ्गायास्तीरेऽवसाम तत्र च पूर्व-
 रात्रे नाना रम्याः कथाः कृत्वानन्तरमस्वपिम् ।
 ब्रूयात्क्षमी गभीरोऽसीति वत युधिष्ठिरं प्रभुं को न ।
 कथमहं बली स्यां कथं मयि प्रजा विश्वस्युः कथं च प्रकृतयो
 मामुपासीरन्नित्येवं चिन्तयतस्तस्य रात्रिरयात् ।
 ततः प्रामुह्यतां वीरौ राघवावरुतां तथा ।
 उष्णं च प्राणितां दीर्घमुच्चैर्व्याक्रोशतां तथा ॥
 यथा काष्ठं च काष्ठं च समेयातां महोदधौ ।
 समेत्य च व्यपेयातां तद्वद्भूतसमागमः ॥

The sons of Dhritarâshtra gambled with the sons of
 Pându and deprived them of all their wealth. The Pândavas
 then went [इ] to a forest.

* इ with अधि is here used in the sense of teaching.

Thither many Brâhmanas followed [इ with अतु] them.

Then said [तू] Yudhishtîra to them, " You should not follow [इ with अतु] us, we are [अस्] now without wealth, and cannot give you food."

The Brâhmanas then said [तू], " We are [अस्] able to earn our own food."

Yudhishtîra then did not reject [ह्या with प्रति and आ] them.

But he was* unwilling that the Brâhmanas should work for their own food.

He then asked his spiritual adviser what he should do.

He told him, " Praise [स्तु] the sun."

Yudhishtîra then praised [स्तु] the sun, and when the sun was pleased, got from him a cooking utensil, from which they always got as much food as they wanted.

The wives of Sagara gave birth to [स्र] many sons.

I did not sleep [स्वप्] last night.

When did you bathe [स्ना] in the waters of the Ganges?

The women of Vraja cried [रुद्] aloud when Krishna went to Mathurâ.

I studied [इ with अधि] Nyâya at Benares.

If I were [अस्] in Hastinâpura, I should say [तू] to Dhritarâshtra that it was not proper to deprive the Pândavas of their wealth by dishonest gambling.

None should rely [अस् with वि] on the words of the wicked.

VOCABULARY VIII.

अनपराधिन् *m. n. f.* guiltless.

अनिपण्ण *m. n. f.* not sitting.

अहरहः *ind.* every day.

आप् *5th conj. with अव*, to attain.

इ *with वि* and *अप*, to separate;
with सस् and *आ* to unite, to
come together.

उच्चैः *ind. adv.* loudly, aloud.

उष्णम् *adv.* hotly.

एकरात्र *n.* one night.

कर्ण *m.* a proper name.

क्षमिन् *m. n. f.* patient, forbearing.

कुश *m.* and लव *m.* sons of Râma.

कुश *1st conj. Parasm. with वि* and
आ, to cry out aloud, to lament.

गभीर *m. n. f.* deep, grave.

* Use a verb having the sense of *willing* with न.

चैत्र *m.* the first month of the Hindu year.

जनमेजय *m.* name of the son of Parikshit, grandson of Arjuna.

तद्वत् *adv.* like that, in the same manner.

तिथि *m. f.* a day of the month.

दीर्घम् *adv.* for a long time, long, deeply.

देवशुनी *f.* the bitch of the gods.

द्रोण *m.* a proper name. [night.

नवमी *f.* the ninth day of the fortnight. *ind.* different, many.

पारिक्षित *m.* son of Parikshit.

पूर्वरात्र *m.* (पूर्व prior, रात्रि *f.* the night) the prior or first part of the night.

प्रकृति *f.* subject, people, ministerial officers.

वत् *ind. particle* implying surprise, sorrow, &c. [answer.

भाष 1st conj. *Ātm.* with प्रति, to

भूतसमागम *m.* coming together or union of animals or beings.

मध्याह्न *m.* (मध्य *n.* the middle, and अह्न *n.* day) midday,

मर्यादा *f.* bound, limit. [noon.

महोदधि *m.* the great ocean.

सुहृ with प्र, to faint.

वाल्मीकि *m.* the name of a sage.

विदेह *m.* the name of a country (in the plural).

शपू 1st conj. *Parasm.* and *Ātm.* to curse ; शप्त्वा *ind. past part.*

शस्त्रविद्या *f.* (शस्त्र and विद्या) art or knowledge of war.

सत्र *n.* a sacrificial session ; सत्र-भूमि *f.* the place of sacrifice.

सरमा *f.* name of the bitch of the gods.

संध्या *f.* twilight [at the morning and evening twilights and in the noon prayers are offered by Brâhmanas].

सारमेय *m.* the son of Saramâ, a dog.

Aloud उच्चैः *ind.*

Cooking utensil स्थाली *f.*

Deprive of ह 1st conj. with अप.

Dishonest gambling कपटवृत्त *n.* (कपट *n.* fraud, and वृत्त *n.* gambling).

Earn अर्ज 1st conj. *Parasm.*

Food अन्न *n.*

Gamble दिव 4th conj. *Parasm.;*

दीव्यति 3rd pers. sing. pres.

Last night गता रात्रि *f.*

Mathurâ मथुरा *f.* the name of a place.

Proper युक्त *past part.* of युज्

उचित *m. n. f.* [king.

Sagara सगर *m.* the name of a Spiritual adviser उपाध्याय *m.*

पुरोहित *m.*

Want ईक्ष् 1st conj. *Ātm.* with अप.

Wicked (person) शठ *m.* खल *m.* दुरात्मन् *m.*

Without wealth धनहीन *m. n. f.*

Women of Vraja व्रजाङ्गनाः *f. nom. plur.*

Work परिश्रमं कृ 8th conj. *Parasm.* and *Ātm.*

LESSON IX.

SECOND CONJUGATION—*continued*.

In applying the terminations to the remaining roots of this conjugation several phonetic changes take place which we will now notice.

I. The ending ह् of a root is changed to ह्र्, when it is followed by any consonant, except a nasal or a semivowel, or *by nothing.

Thus, लिह् which, followed by ति, the 3rd pers. sing. termination of the present, becomes first लेह्र्+ति by 6, p. 12, is changed to लेह्+ति, because the त् of ति is not a nasal or a semi-vowel. Now,

II. The initial त् and थ् of a termination following a soft aspirate or the fourth letter of a class are changed to ध्.

The ह् of लेह् is a soft aspirate, therefore the ति is changed to धि, and thus we have लेह्+धि. When linguals and dentals are combined the dentals substitute the corresponding linguals (see note*, p. 21, First Book, 15th Edn.). We thus get लेह्+दि. Then,

III. ह् followed by ह् is dropped, and the preceding vowel (except ऋ), if short, is made long.

Thus, we come to लेहि. When the 3rd pers. dual termination तस् is applied, we have by I. लिह्+तस्, by II. लिह्+धस्, and then लिह्+दस्, and by III. लीदः, the short इ being rendered long. There is no Guna here, the termination तस् being weak (vide 4, p. 12). The 3rd pers. plur. is लिहन्ति; the termination अन्ति beginning with a vowel, no phonetic change takes place. In the 2nd pers. sing. we have, सि being strong, लेह्+सि by I. Here, before सि can be changed to धि by note*, p. 21, First Book, we have a special rule, viz :—

IV. ह् or थ् followed by स् is changed to क्.

* Followed by nothing, i. e., the letter stands at the end of a word or form. It is not meant that it should not be followed by any other word in a sentence. The expression is to be understood in this sense throughout.

By this, we get लेङ्+सि. Then सि becomes षि by note ‡, p. 97, First Book, 15th Edn. Thus we arrive at लेङि.

Hence the paradigms of the Present Tense Parasm. are :—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	लेङि	लिङ्द्वः	लिङ्मः
2nd „	लेङि	लीङः	लीङ
3rd „	लेङि	लीङः	लिङन्ति

लीङः 2nd pers. dual and लीङ 2nd pers. plur. should be made up like लीङः 3rd pers. dual. Before मि, वः, and मः, no phonetic change takes place, मि and मः beginning with a nasal and वः with a semi-vowel. The Âtm. forms are as follows :—

1st pers.	लिङे	लिङ्द्वे	लिङ्महे
2nd „	लिङे	लिङाथे	लीङ्वे
3rd „	लीङे	लिङांते	लिङते

These should be made up in the same way as that shown above.

1. The second person sing. termination of the Parasm. Imperative of the second group of conjugations is षि when the base ends in any consonant except a nasal or a semi-vowel.

Imperative.

Parasm.

1st pers.	लेङानि	लेङाव	लेङाम
2nd „	लीङि	लीङम्	लीङ
3rd „	लेङु	लीङाम्	लिङन्तु

Âtm.

1st pers.	लेङै	लेङावहे	लेङामहे
2nd „	लिङ्म	लिङाथाम्	लीङ्वम्
3rd „	लीङाम्	लिङाताम्	लिङताम्

Remember that the three nos. of the 1st pers. are strong, and the 2nd pers. sing. Parasm. weak.

V. Roots beginning with द् and ending with ह change the ह to घ्, under the same circumstances as those mentioned in Rule I.

Thus दुह्, when the termination ति is appended to it, becomes, ति being strong, दोघ्+ति. By II., p. 49, it is दोघ्+धि. Then,

VI. In the body of a word or grammatical form

the preceding consonant except a nasal substitutes the third or soft unaspirate of its class, when followed by the third or fourth letter (soft unaspirate or aspirate). For **ष्**, **ङ्** is substituted in these circumstances.

Thus we have **दोग्+धि**, *i. e.*, **दोग्धि**. The dual **दुग्धः** should be similarly made up. In the plural **दुहन्ति**, there is no phonetic change. When the 2nd pers. sing. **सि** is appended, we have by V. **दोग्ध+सि**. In this condition, before applying the rule in note† p. 5, First Book, we have

VII. When a root has or consists of a syllable beginning with **व्**, **ग्**, **द्**, and ending with a soft aspirate (fourth letter), the **व्** is changed to **भ्**, **ग्** to **घ्**, and **द्** to **ध्**, when the syllable is followed by **स्** **ध्व्**, or nothing.

By this we have **धोग्ध+सि**; then by note†, p. 5, First Book, **धोक् + सि**; by note ‡, p. 97, First Book, 15th Edn., **धोक् + सि** written **धोक्षि**. The paradigms therefore are :—

Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	दोक्षि	दुह्वः	दुह्वः
2nd „	धोक्षि	दुग्धः	दुग्ध
3rd „	दोग्धि	दुग्धः	दुहन्ति

Ātm. Pres. 3rd pers. दुग्धे-दुहाते-दुहते; *2nd pers.* धुक्षे-दुहाथे-धुग्ध्वे, &c.

Parasm. Imperat. 3rd pers. दोग्धु-दुग्धाम्-दुहन्तु &c.

Ātm. „ *3rd pers.* दुग्धाम्-दुहाताम्-दुहताम्, *2nd pers.* धुक्ष्व-दुहाथाम्-धुग्ध्वम् &c.

2. *a.* The **न्** of **हन्** is dropped before a weak termination beginning with any consonant except a nasal or a semi-vowel and the penultimate **अ**, before one beginning with a vowel.

b. **जहि** is the second person singular of the Imperative.

c. The **ह्** of this root is changed to **घ्** when immediately followed by **न्**.

VIII. In the body of a word or grammatical

form **न्** and **म्** are changed to the nasal of the class to which the following letter (not nasal itself) belongs, and to an *anusvâra* when followed by **ह्**, **स्**, **श्** and **ष्**.

Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	हन्मि	हन्वः	हन्मः
2nd „	हंसि	हथः	हथ
3rd „	हन्ति	हतः	घ्नन्ति

Here **न्** is dropped in the 2nd and 3rd pers. dual and 2nd pers. plur., because the terminations are weak and have an initial consonant which is neither a nasal nor a semi-vowel, and is changed to an *anusvâra* by VIII. before **सि. अन्ति** being a weak termination with an initial vowel, the penultimate **अ** is dropped, and we have **हन्+अन्ति**, which by 2 c. is **घ्नन्ति**.

When in certain cases this root takes *Âtmanepada* terminations the forms of the Present Tense are :—

1st pers.	घ्ने	हन्वहे	हन्महे
2nd „	हसे	घ्नाथे	हध्वे
3rd „	हते	घ्नाते	घ्नते

As above, **न्** is dropped here before the consonants which are neither nasals nor semi-vowels, and **अ** before the vowels. In the latter case **ह** is changed to **घ**.

Imperat. Parasm. 3rd pers. हन्तु-हताम्-घ्नन्तु. 2nd pers. sing. जहि. 1st pers. sing. हनानि. Âtm. 3rd pers. हताम्-घ्नाताम्, &c.

3. The roots **ईश्** and **ईद्** have the augment **इ** attached to them before terminations beginning with **स्** and **ध्व**, except that of the Imperfect second person plural.

IX. Roots ending in **श्** or **छ्** and the roots **व्रश्च**, **भ्रस्ज**, **सृज्**, **मृज्**, **यज्**, **राज्**, **भ्राज्**, change their final to **ष्** when followed by any consonant except a nasal or a semi-vowel, or by nothing.

ईश् Âtm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ईंशे	ईंश्वहे	ईंशमहे
2nd „	ईंशिषे	ईंशाथे	ईंशिध्वे
3rd „	ईंशे	ईंशाते	ईंशते

Before ते, the श् of this is changed to ष. Then the dental त् becoming द्, ते becomes टे; hence we have ईटे. To से and ज्ञे the augment इ being prefixed, we have ईशिषे and ईशिध्वे.

Imperat. 3rd pers. ईदाम्-ईशाताम्-ईशताम्, &c.; ईशे 1st pers. sing.

4. The penultimate क् of मृज् takes its Vṛiddhi substitute before the strong terminations, and optionally before the weak ones with an initial vowel.

मृज् Present.

1st pers.	मार्ज्मि	मृज्वः	मृज्मः
2nd „	मार्ज्मि	मृष्टः	मृष्ट
3rd „	मार्ज्मि	मृष्टः	मृजन्ति-मार्जन्ति

The final ज् of this being changed to ष before ति, तस् &c., by IX., we have मार्ज्मि, मृष्टः &c. In the first case and in the sing. of the other persons, the क् is changed to आर् by the above rule, and optionally so in the 3rd pers. plur. Before सि, ज् is changed to ष by IX. and ष to क् by IV., p. 49, and the सि itself becoming पि, we have मार्ज्मि.

Imperat. 3rd pers. मार्ज्मि-मृष्टाम्-मृजन्तु or मार्जन्तु. 2nd pers. sing. मृष्टि.

In the last, the termination is पि by 1, p. 50, the ज् of मृज् is changed to ष by IX., and this ष becomes इ by VI., pp. 50-51.

5. The व् of वश् is changed to उ before the weak terminations.

1st pers.	वश्मि	उश्वः	उश्मः
2nd „	वश्मि	उष्टः	उष्ट
3rd „	वश्मि	उष्टः	उशन्ति

Imperat. 2nd pers. sing. उष्टि.

वश्+ति-वष+ति by IX., p. 52—वष+दि (note*, p. 21, F. B.)—वष्टि; वश्+सि-वष+सि by IX., p. 52—वक्+सि by IV., p. 49—वक्+पि-वक्षि. उष्टः &c. by above.

वश्+पि by 1, p. 50—उश्+पि—उष+पि—उष+दि (note*, p. 21, F. B.)—उष्टि by VI., pp. 50-51.

6. The vowel of शास् *Parasm.* is changed to इ before the consonantal weak terminations.

7. The termination of the third person plural, as appended to the roots, शास् जक्ष चक्राम् दरिद्रा and जागृ, loses its न्.

The Imperative second person singular of शास् is शाधि and of चकास्, चकादि or चकाधि.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1st pers.	शास्मि	शिष्वः	शिष्वः
2nd „	शास्सि	शिष्टः	शिष्ट
3rd „	शास्ति	शिष्टः	शासति

शास्+तस्-शिष्व+तस् by 6-शिष्व+तस् (स् being changed to ष) -शिष्व+टस् (note*, p. 21, F. B.) -शिष्टः. शास्+अति by 7 (not अन्ति) -शासति.

जागृ-*Parasm.* जागर्ति-जागृतः-जाग्रति. *Imperat.* 2nd pers. sing. जागृहि; 1st pers. sing. जागराणि.

8. The final आ of दरिद्रा is dropped before the weak terminations beginning with a vowel and changed to इ before those with an initial consonant.

3rd pers. दरिद्राति-दरिद्रितः-दरिद्रति &c.

9. The Imperative forms of विद् are optionally made up by adding the corresponding forms of कृ to विदाम्.

Imperative 3rd pers. वेतु or विदांकरोतु-वित्ताम् or विदांकुरुताम्-विदन्तु or विदांकुर्वन्तु &c.

Present 3rd pers. वेत्ति-वित्तः-विदन्ति &c.

X. When a conjunct consonant, the first member of which is स् or क्, is at the end of a word, or is followed by any consonant, except a nasal or a semi-vowel, the स् or क् is dropped.

Thus in चक्ष+ते, the first member of क्ष is क् and it is followed by ते, the त् of which is not a semi-vowel nor a nasal; hence क् is dropped, and we have चष+ते and by note*, p. 21, F. B., चष्टे. In the case of the 2nd pers. sing. we have first चक्ष+से; the क् is dropped as above and we have चष+से; then by IV. p. 49, चक्+से, and से becoming षे (note‡, p. 97, F. B. 15th Edn.), the form is चक्षे. The paradigms therefore are :—

	चक्ष <i>Ātm.</i>	<i>Present.</i>	
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चक्षे	चक्ष्वहे	चक्षमहे
2nd „	चक्षे	चक्षाथे	चक्षुः
3rd	चक्षते	चक्षते	चक्षते

चक्ष्+ध्वे-by N. चप+ध्वे-by note*, p. 21, F. B., चप+ध्वे-and by VI., pp. 50-51, चङ्.

Imperative 3rd pers. चष्टाम्-चक्षाताम्, &c., &c.

द्विष--द्वेष्टि 3rd pers. sing. Pres. &c.--दिह्-देग्धि 3rd pers. sing. Pres. Parasm. &c.

सविता वै प्रसवानामीष्टे* ।

गोपः सायं धेनुर्दोग्धि† पयः ।

अधुनाखिलं भरतवर्षं महाप्रतापा आङ्गभौमाः प्रशासति ।

तस्मिन्पुष्पे भ्रमरौ मधु लीढः ।

अग्निमीडे पुरोहितं यन्नस्य देवमृत्विजम् ।

योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तं घ्नन्विमान्यस्माभिः पठ्य-
मानानि मन्त्राक्षराणि ।

हे जगन्नाथाखिलस्यैतस्य वस्तुजातस्य त्वमीशिषे ।

हे दीनबन्धो यद्यन्मे नम्रस्य पापं भवेत्तत्तत्प्रतिजहि ।

शत्रुं हन्तुं शरान्विषेण देग्धि ।

आचक्ष्व क मामेकाकिनीमत्र विहायाकरुण यासि ।

यं मां धर्ममाचङ्क्षु† तमेव प्रत्यहमाचरामि ।

वत्से न युक्तं ते मङ्गलकाले रोदितुं प्रमृडुयश्रूणि । अथवा
सख्यौ प्रमृष्टाम् ।

भाष्यकृतपतञ्जलिः कात्यायनस्य वचनानि विस्तरतो व्याचष्टे ।

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।

शास्त्यरीन् धर्ममाशास्ते कीर्त्तिमाशंसते पराम् ।

स शंसति सतां वृत्तं विशसत्युत्पथास्थितान् ॥

ईदृष्टे त्रिविष्टपास्थाने तत्कीर्त्तिं वासवः स्वयम् ।

ईडयन्ति नरेन्द्राश्च भूमावुद्धूतविस्मयाः ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

* The root ईश् governs the genitive of the object.

† See note †, p. 3.

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥
 य एनं* वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
 उमौ तौ न विजानीतो नायं हन्ति न हन्यते ॥
 करोति पापं योऽज्ञानात्मात्मनो वेत्ति च क्षयम् ।
 प्रद्वेष्टि साधुवृत्तांश्च स लोकस्यैति वाच्यताम् ॥
 प्राप्य चाप्युत्तमं जन्म लब्ध्वा चेन्द्रियसौष्ठवम् ।
 न वेत्त्यात्महितं यस्तु स भवेदात्मघातकः ॥

How many times in the day dost thou milk [दुह्] cows ?
 Do not drive the bee from the flower, let it lick [लिह्]
 honey.

Those who thoughtlessly kill [हन्] animals, never enjoy
 happiness.

The people of cities sweep [मृज् with सम्] the streets clean
 whenever their kings enter them.

In the last quarter of the night, the pupils of the Rishi
 get up [जाग्र] and learn the Vedas.

We do not know [विद्] whether Rājagriha or Pātaliputra
 was the capital of Magadha.

Do not hate [द्विष] good men.

May the Queen and her descendants rule [शास्] us long.

Let your reverence explain [चक्ष् with वि and आ] this
 aphorism.

VOCABULARY IX.

Roots of the Second Conjugation.

ईड् *Ātm.* to praise.

ईश् *Ātm.* to be master of, to rule.

चकास् *Parasm.* to shine.

†चक्ष् *Ātm.* to speak ; with आ, to
 tell ; with वि and आ, to explain.

जाग्र *Parasm.* to be awake.

* The soul is referred to here.

† Used in the Conjugational Tenses and the Perfect. It substitutes
 ख्या *Parasm.* and *Ātm.* in the non-conjugational Tenses and option-
 ally in the Perfect.

ददिा *Parasm.* to be poor.

दिह् *Parasm.* and *Ātm.* to be smear.

दुह् *Parasm.* and *Ātm.* to milk.

द्विप् *Parasm.* and *Ātm.* to hate.

मृज् *Parasm.* to wipe, to clear; *with प्र,* to wipe off; *with सम्,* to sweep.

अकरुण *m. n. f.* (अ not, and करुणा *f.*) ruthless, one who has no compassion.

आत्मघातक *m. n.* (आत्मन् self, and घातक destroyer) self-destroyer, one who ruins himself.

आत्महित *n.* (आत्मन् self, and हित good) one's own good.

इन्द्रियसौधव *n.* (इन्द्रिय *n.* limb or sense, and सौधव *n.* beauty, goodness) handsome make, healthy or sound frame.

ईद् 10th conj. to praise.

उत्पथास्थित *m. n. f.* (उत्पथ *m.* a wrong path, आस्थित *past part.* of स्था *with आ,* one who has taken to) one who has taken to a wrong path.

उद्भूतविस्मय *m. n. f.* (उद्भूत *past part.* of भू *with उद्* to rise, to be produced) one in whom wonder or amazement has been born.

कात्यायन *m.* name of a great Grammarian.

क्षय *m.* destruction, ruin.

जगन्नाथ *m.* (जगत् *n.* the universe

लिह् *Parasm.* and *Ātm.* to lick.

वश् *Parasm.* to wish, to shine.

*विद् *Parasm.* to know.

शास् *Parasm.* to govern, to regulate, to discipline.

शास् *Ātm.* *with आ,* to wish, to desire.

हन् *Parasm.* to kill.

and नाथ *m.* lord) the Lord of तत्कीर्त्ति *f.* his fame. [the universe.

त्रिविष्टपास्थान *n.* (त्रिविष्टप *n.* heaven, आस्थान *n.* assembly) the heavenly assembly, the assembly of the gods.

दीनबन्धु *m.* (दीन *m. n. f.* poor, बन्धु *m.* brother) brother of those that are poor.

देव *m. n. f.* shining.

नम्र *m. n. f.* humble.

नरेन्द्र *m.* a king.

पठ्यमान (*pres. pass. part.* of पठ् 1st conj. to recite or read) what is being recited.

पतञ्जलि *m.* name of the author of a great grammatical work called the Mahâbhâshya.

पुरोहित *m.* family priest, chaplain.

प्रपन्न *m. n. f.* (*past part.* of पद् *with प्र,* one who has submitted or surrendered himself.

प्रसव *m.* anything that is produced, produce.

भाष्यकृत् *m.* the writer of a Bhâshya or explanatory discourse, a commentator.

मङ्गलकाल *m.* (मङ्गल *n.* anything

* The forms of the Present Tense of this root are also made up by adding to it the terminations of the Perfect, as वेद, विदतुः, विदुः &c. (See Lesson XIII.)

fortunate or auspicious, and
काल time) an auspicious occa-
sion.

मन्त्राक्षर *n.* a syllable of a holy or
Vedic verse.

वस्तुजात *n.* (वस्तु *n.* and जात *n.*
a collection) a collection of
things.

वाच्यता *f.* censurableness, liabi-
lity to censure.

वासव *m.* the god Indra.

विस्तरतः *adv.* in detail.

विहाय (*abs.* of हा to abandon
with वि) having abandoned.

शंस *with आ 1st conj. Ātm.* to
hope.

शंस *1st conj. Parasm. with वि,*
to kill, to destroy.

संयमिन् *m.* a sage who has curbed
his passions, an ascetic.

सर्वभूतानि *n. Nom. & Acc. plur.*
all existing things.

सवितृ *m.* the sun.

साधुवृत्त *m. n. f.* (साधु *m. n. f.*
good, and वृत्त *n.* conduct)
well-conducted.

सायम् *ind.* in the evening.

हन्तृ *m. n. f.* a killer.

Aphorism सूत्र *n.*

Bee भ्रमर *m.*

Capital राजधानी *f.*

Descendant वंश्य *m. n. f. कुलज*
m. n. f.

Drive चुड़ *10th conj. with प्र.*

How many times कतिकृत्वः *ind.*

Last चरम *m. n. f.*

Magadha मगधाः *m. used in the*
plur. name of a country or
its people.

Never न कदा.

Pāṭaliputra पाटलिपुत्र *n.* name of
a city in Magadha.

Quarter (तुरीयो भागः) याम *m.*

Rājagṛiha राजगृह *n.* name of a
city in Magadha.

Read पठ *1st conj. Parasm.*

Street रथ्या *f.*

Thoughtlessly *adv.* रभसात्, मो-
हात्.

Whenever यदा यदा-तदा तदा.

Your reverence भगवान् or भवान्
Nom. sing.

LESSON X.

SECOND CONJUGATION—continued.

Imperfect.

I. The स् and त् of the 2nd and 3rd pers. sing.
of the Imperfect are dropped after a consonant.

II. Any consonant except a nasal at the end
of a word or form is changed to the first or third of
its class. च is changed to द् or ड्.

a. Thus, in the Imperfect 3rd pers. sing. we have first अलिह् + त् and then अलेह् + त् by 6, p. 12. त् is dropped by I. and there remains अलेह्. Now by I. p. 49 ह् is changed to इ; whence we have अलेइ, and by this rule, अलेट् or अलेइ. Similarly, the स् of the 2nd pers. sing. is dropped and by the same rules we have the same form, viz., अलेट् or अलेइ. The paradigms therefore are :—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अलेहम्	अलिह्व	अलिह्व
2nd „	अलेट्-इ	अलीहम्	अलीह
3rd „	अलेट्-इ	अलीहाम्	अलिहन्

अलीहाम् &c. like लीडः 3rd pers. dual Pres. &c. (for which see the last Lesson).

Ātm.

1st pers.	अलिहि	अलिह्वहि	अलिह्वहि
2nd „	अलीहाः	अलिहाथाम्	अलीह्वम्
3rd „	अलीह	अलिहाताम्	अलिहत

b. अदुह् + त् - अदोह् + त् by 6, p. 12 - अदोह् by I. p. 58 - अदोघ् by V. p. 50 - अधोक् by VII. p. 51 - अधोक् or अधोघ् by II. p. 58 above. Similarly when स् is applied we have अधोक्-ग्.

1st pers.	अदोहम्	अदुह्व	अदुह्व
2nd „	अधोक्-ग्	अदुग्धम्	अदुग्ध
3rd „	अधोक्-ग्	अदुग्धाम्	अदुहन्

Ātm. 3rd pers. अदुग्ध-अदुहाताम्-अदुहत; 2nd pers. sing. अदुग्धाः, ध् being changed to ध् by II. p. 49.

c. अहन् + त् - अहन् by I. p. 58; अहन् + ताम् (dual) - अहताम्, न् being dropped by 2 a. p. 51; अहन् + अन् (plur.) - अहन् + अन् by 2 a. (latter part), p. 51 - अघ्नन् by 2 c p. 51.

1st pers.	अहनम्	अहन्व	अहन्म
2nd „	अहन्	अहतम्	अहत
3rd „	अहन्	अहताम्	अघ्नन्
Ātm. 3rd pers.	अहत	अघ्नाताम्	अघ्नत &c.

d. अमृज् + त् - अमार्ज् + त् by 4, p. 53 - अमार्ज् by I. p. 58—

अमार्च् by IX. p. 52.—अमार्च्-ई by II. p. 58. Similarly, we have अमार्च्-ई 2nd pers. sing.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अमार्जम्	अमृज्व	अमृजम्
2nd "	अमार्च्-ई	अमृष्टम्	अमृष्ट
3rd "	अमार्च्-ई	अमृष्टाम्	अमृजन्-अमार्जन्

1. The termination of the Imperfect third person plural is उस् in the case of विद्, शास्, जक्ष्, चकास्, दरिद्रा and जागृ.

द्विप् takes this termination optionally.

III. The ending द् of a root is optionally changed to र् or visarga in the Imperfect second person singular.

Thus अवेद्+स्-अवेत्-द् or अवेः

1st pers.	अवेदम्	अविद्ध	अविद्य
2nd "	अवेः-अवेत्-द्	अवित्तम्	अवित्त
3rd "	अवेत्-द्	अवित्ताम्	अविदुः

2. The ending vowel takes its Guṇa before उस्.

जागृ--*Parasm. Imperf. 3rd pers.* अजागः-अजागृताम्-अजागरुः. &c. अजागृ + त्-अजागरु + त् and by I. p. 58, अजागरु-अजागः.

IV. The ending स् of a root is changed to त् or द् before the termination त् and optionally before स्.

शास् *Parasm.*

1st pers.	अशासम्	अशिष्व	अशिष्म
2nd "	अशाः-अशात्-द्	अशिष्टम्	अशिष्ट
3rd "	अशात्-द्	अशिष्टाम्	अशासुः

अशास्+त् ; त् being dropped we have अशास्, and by the above अशात्-द्.

ईश् *Imperf. 3rd pers.* ऐष्ट-ऐशाताम्-ऐशत ; 2nd pers. plur. ऐदुम्. श् is changed to ष by IX. p. 52, and ष to इ by VI.

pp. 50-51 and ध्व to द्व.

वश् *Imperf. Parasm. 3rd pers.* अवद्-इ-औष्टाम्-औशन. Before ताम् &c. the व being changed to उ, the temporal augment आ with the उ forms Vṛiddhi, i. e., औ.

* A conjunct consonant with र् as its first member is allowed at the end of a word, but not when स् is the second member.

Potential.

	दुह्.					
	Sing.	Dual	Plur.	Sing.	Dual	Plur.
		Parasm.			Ātm.	
1st pers.	दुह्याम	दुह्याव	दुह्याम	दुहीय	दुहीवहि	दुहीमहि
2nd "	दुह्याः	दुह्यातम्	दुह्यात्	दुहीथाः	दुहीयाथाम्	दुहीध्वम्
3rd "	दुह्यात्	दुह्याताम्	दुह्युः	दुहीत	दुहीयाताम्	दुहीरन्
हन् Parasm. 3rd pers.	हन्यात्-हन्याताम्-हन्युः;			Ātm. 3rd pers.		
घीत-घीयाताम्-घीरन्.						
शास् Parasm. 3rd pers.	शिष्यात्--शिष्याताम्--शिष्युः.					

सायं प्रातर्धेनुमग्निहोत्रायाधोगृषिः ।

दण्डकायां वसन्तौ रामलक्ष्मणौ रक्षसां सहस्राण्यहताम् ।

चाणक्योऽकिंचनो ब्राह्मणो नन्दानद्रेडुद्धिप्रभावाच्च तानहन् ।

तेषां च राज्यं चन्द्रगुप्तो नाम नृपतिश्चाणक्यस्य शिष्योऽशात् ।

देवानां संदेशं हरन्नलो दमयन्त्या अन्तःपुरं प्राविशत् । प्रविशन्तं च तं देवानां वराद्रक्षितारो नाविदुः ।

केचिद्वटवस्तडागस्य तटमुपगता लोष्टैर्भैकानभ्यघ्नन् ।

स राजा दिग्विजयादारभ्यात्मनः सर्वं वृत्तान्तं गन्धर्वकन्याया* आचष्ट ।

यथा पाण्डवा रणे नास्मान्हन्युस्तथा क्रियताम् ।

कश्चित्कुङ्कुरो यज्ञमण्डपं गतो हवींष्यवालेद् । तत्रर्त्विजस्तमाम्नस्सर्वं च समुपाहृतं यज्ञियं द्रव्यं त्यक्त्वा मण्डपं सममार्जन् ।

राजानो धर्मेण वसुधां शिष्युः ।

The Mauryas ruled [शास्] the earth after the Nandas. The warriors of the Kalingas told [चक्षु] us thus :—

"The Aīngas who hated [द्विष] us for a long time invaded our territory. We fought a battle with them and killed [हन्] their commanders. Their king did not know [विद्] this; wherefore he came in person to the field of battle. But seeing his men killed, he returned to his kingdom."

* See note |, page 109, F. B.

Did you milk [दुह] the cows yesterday ?

Hari was awake [जागृ] the whole night repeating the Vedas.

A man should clean [मृजू with प्र] his face every morning.

VOCABULARY X.

अग्निहोत्र *n.* sacrifice to Fire.

कुकुर *m.* a dog.

गन्धर्वकन्या *f.* the daughter of a Gandharva.

चन्द्रगुप्त *m.* name of a king.

चाणक्य *m.* name of a person.

तट *m. n. f.* bank, margin.

दिग्विजय *m.* (दिश *f.* quarter, विजय *m.* conquest) conquest of the quarters, or of all regions.

द्रव्य *n.* a thing.

नन्द *m.* name of a royal race, an individual of it.

वटु *m.* a boy.

भेक *m.* a frog.

मण्डप *m.* a shed, an enclosure.

यज्ञमण्डप *m.* an enclosure prepared for a sacrifice.

यज्ञिय *m. n. f.* pertaining to sacrifices.

रण *n.* a battle.

वसुधा *f.* the earth.

वृत्तान्त *m.* account, occurrence.

समुपाहृत (past pass. part. of हृ with सम्, उप and आ) collected.

सहस्र *n.* a thousand.

हन् with अभि or आ to strike.

Angas अङ्गाः *plur.* name of a people or of their country.

Commander चमूपति *m.* सेनापति *m.*

Field of battle रणभूमि *f.*

In person स्वयम् *ind.*

Invade ह् 1st conj. *Parasm.* with अभि.

Kalingas कलिङ्गाः *plur.* name of a people or of their country.

Maurya मौर्य *m.* name of a dynasty, an individual of it.

Repeat पठ् 1st conj. *Parasm.*

Territory विषय *m.*

LESSON XI.

THIRD CONJUGATION.

1. In this conjugation the vowel, and if there are more than one, the first, is reduplicated, together with the initial consonant, if any, before the terminations are applied.

2. *a. General Rules of Reduplication.*—A radical hard aspirate (2nd letter) is changed to the hard unaspirate (1st letter) of its class in the reduplicative syllable ; and a radical soft aspirate, to the soft unaspirate.

Thus the reduplication of फल् by 1 is फफल्, and, by the first part of the above, पफल् ; धा-धाधा-दधा by the second part of the above and 2 e. ; भी-भीभी-विभी.

b. A radical guttural is changed to the corresponding palatal (subject to the above rule), and ह् to ज्.

खन्-खखन् by 1--छखन् by 2 b. and चखन् by 2 a. ; हा-हाहा by 1—हहा by 2 e., and जहा by the above.

c. If a conjunct consonant begins a root, the first member of it only with the vowel is reduplicated.

ही—by the above हीही—by 2 b. and 2 e. जिही.

d. *Exception* :—If the first member be a sibilant and the second a hard letter, the hard letter is reduplicated ; as स्पर्ध्-पस्पर्ध्.

e. A radical long vowel becomes short, and a radical क becomes अ ; as ही—जिही ; दा—ददा ; कृ—चक्र.

3. *Irregularities applicable to the third conjugation*.—The vowel of the reduplicative syllable of मा, हा 'to go,' भृ, and घृ or पृ and कृ is changed to इ and that of the reduplicative syllable of निज्, विज् and विघ् takes its Guṇa substitute.

4. The reduplicative इ of कृ is changed to इय्. (See 8, p. 80).

5. The termination of the third person plural Parasm. loses its nasal, as well as that of the Âtm.

6. The termination of the third person plural of the Imperfect Parasmaipada is उस्, before which the final आ of all roots is dropped, and the final इ, उ, and कृ, short or long, take their Guṇa substitute. (Comp. 1 and 2, p. 60).

भृ Parasm.

Present.

	Sing.	Dual	Plur.
1st pers.	विभर्मि	विभृवः	विभृमः
2nd „	विभर्षि	विभृथः	विभृथ
3rd „	विभर्ति	विभृतः	विभ्रति

Imperfect.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अविभरम्	अविभृव	अविभृम
2nd "	अविभइ	अविभृतम्	अविभृत
3rd "	अविभइ	अविभृताम्	अविभरुः

Imperative.

1st pers.	विभराणि	विभराव	विभराम
2nd "	विभृहि	विभृतम्	विभृत
3rd "	विभर्तु	विभृताम्	विभृतु

Potential.

1st pers.	विभृयाम्	विभृयाव	विभृयाम
2nd "	विभृयाः	विभृयातम्	विभृयात
3rd "	विभृयात्	विभृयाताम्	विभृयुः

विभृ by 1, 2 a. and 3. Remember the rule about Guna before the strong terminations (6, p. 12). विभ्रति by 5.

Imperf. 3rd pers. sing. अविभृ + त् ; by 6, p. 12, अविभर्त् and by I., p. 58, अविभइ-अविभः (Note ‡, p. 6, F. B.); *3rd pers. plur.* अविभरुः by 6.

<i>Ātm. Pres. 3rd pers.</i>	विभृते	विभ्राते	विभ्रते
" <i>Imperf. "</i>	अविभृत	अविभ्राताम्	अविभ्रत
<i>ही Parasm. Pres. 3rd pers.</i>	जिहृति	जिहृतिः	जिहृयति (II. p. 36.)
" " <i>Imperf. 3rd pers.</i>	अजिहृत्	अजिहृताम्	अजिहृयुः (6).

7. The ending vowel of मा and हा 'to go' is changed to ई when followed by a weak termination beginning with a consonant, and dropped before one beginning with a vowel.

मा <i>Ātm. Pres. 3rd pers.</i>	मिमृते	मिमाते	मिमते
Similarly हा <i>Ātm. 'to go.'</i>	जिहृते	जिहाते	जिहृते
<i>Imperf. 3rd pers.</i>	{ अमिमृत्	अमिमाताम्	अमिमत्
	{ अजिहृत्	अजिहाताम्	अजिहत्

मिमा by 3. ते having an initial consonant, the आ of मा is changed to ई and thus we have मिमृते. Before आते, अते, &c., the आ is dropped, the terminations beginning with a vowel.

8. The आ of हा 'to abandon' undergoes the same changes as above, but the ई is optionally shortened. Before Potential terminations beginning with य् the आ of this root is dropped,

and in the Imperative second person singular it is optionally retained, so that in the latter there are three forms, *vis.* जहाहि, जहिहि, जहीहि.

हा 'to abandon' *Parasm. Pres.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	जहामि	जहिवः-जहीवः	जहिमः-जहीमः
2nd "	जहासि	जहियः-जहीयः	जहियः-जहीयः
3rd "	जहाति	जहितः-जहीतः	जहति
<i>Imperf. 3rd pers.</i>	अजहात्	अजहिताम्-अजहीताम्	अजहुः
<i>Imperat. "</i>	जहातु	जहिताम्-जहीताम्	जहतु
<i>Pot. "</i>	जह्यात्	जह्याताम्	जह्युः

9. The इ of भा is optionally shortened before the weak terminations with an initial consonant.

I. The ending इ of a root, short or long, not preceded by a conjunct consonant, is changed to यू before weak terminations with an initial vowel when the base consists of more than one syllable.

बिभी+अति=बिभ्यति, the base बिभी consisting of two syllables but जिह्री+अति=जिह्रियति, for the ई of ही is preceded by ह्, which is a conjunct consonant.

<i>Pres. 3rd pers.</i>	बिभेति	बिभितः-बिभीतः	बिभ्यति <i>Parasm.</i>
<i>Imperf. "</i>	अबिभेत्	अबिभिताम्-अबिभीताम्	अबिभयुः "
<i>Imperat. 1st pers.</i>	बिभयानि	बिभयाव	बिभयाम "

10. दा and धा lose the ending vowel before the weak terminations, and then धा assumes the form धत्, before स्, ध्व, त् and थ्. The Imperative second person singular forms of the *Parasm.* are देहि and धेहि.

धा 'to put' or 'hold.'

	Parasm.			Ātm.		
	Sing.	Dual	Plur.	Sing.	Dual	Plur.
Present ...	दधामि	दध्वः	दध्मः	दधे	दध्वहे	दध्महे
	दधासि	धत्थः	धत्थ	धत्से	दधाथे	धद्दे
	दधाति	धत्तः	दधति	धत्ते	दधाते	दधते

	Parasm.			Ātm.		
	Sing.	Dual	Plur.	Sing.	Dual	Plur.
Imperfect.	{ अदधाम् अदधाः अदधात्	अदध्व अधत्तम् अधत्ताम्	अदधम अधत्त अदधुः	{ अदधि अधत्थाः अधत्त	अदध्वहि अदधाथाम् अदधाताम्	अदधमहि अधद्वम् अदधत
Imperative.	{ दधानि धेहि दधातु	दधाव धत्तम् धत्ताम्	दधाम धत्त दधतु	{ दधै धत्स्व धत्ताम्	दधावहै दधाथाम् दधाताम्	दधामहै धद्वम् दधताम्
Potential.	{ दध्याम् दध्याः दध्यात्	दध्याव दध्यातम् दध्याताम्	दध्याम दध्यात दध्युः	{ दधीय दधीथाः दधीत	दधीवहि दधीयाथाम् दधीयाताम्	दधीमहि दधीध्वम् दधीरन्

In धद्वम् &c. the त् is changed to द्, being followed by a soft consonant which is not a nasal. In अदधुः, आ is dropped by 6, p. 63. Remember the terminations of the first pers. of the Imperative except हे begin with आ.

दा should be similarly conjugated.

11. The penultimate short vowel does not take its Guna substitute before the vowel strong terminations in this conjugation. नेनिजानि 1st pers. Imperat.

Present Parasm. 3rd pers. नेनेक्ति-नेनेक्तः-नेनेजति; Ātm. नेनेक्ते-नेनेजाते-नेनेजते.

Before ति, ज् is changed to क् by note†, p. 97 F. B.

Parasm. Imperf. 1st pers.	अनेनिजम्	अनेनिज्व	अनेनिज्म
Ātm. " "	अनेनिजि	अनेनिज्वहि	अनेनिज्महि
Parasm. Imperat. "	नेनिजानि	नेनिजाव	नेनिजाम
Ātm. " "	नेनिजै	नेनिजावहै	नेनिजामहै

Present.

Imperfect.

हु Parasm. } जुहोति जुहुतः जुह्वति । अजुहोत् अजुहुताम् अजुहवुः
3rd pers. }

Imperat. 2nd pers. sing. जुहुधि. The termination here is धि instead of हि as a special case.

The उ of हु before a vowel weak termination is, in the conjugational tenses and moods, changed not to उव् by II. p. 36 but to व्,

Present.

Imperfect.

मा *Ātm.* 3rd pers. मिमीते मिमाते मिमते । अमिमीत अमिमाताम् अमिमत
See 7, p. 64.

हा „ „ जिहीते जिहाते जिहते । अजिहीत अजिहाताम् अजिहत
पृ *Par.* „ पिपति पिपृतः पिप्रति । अपिपर् अपिपृताम् अपिपरुः
पृ „ „ पिपति पिपृतः पिप्रति । अपिपर् अपिपृताम् अपिपरुः
ऋ „ „ इयति इयुतः इयति । ऐयर् ऐयृताम् ऐयरुः

ऋ in the case of पृ is changed to उर् by 9, p. 2. ऋ-ऋक् by 1, p. 62-इक् by 3, p. 63-इयृ by 4, p. 63. आ+इयृ=ऐयृ.

विज् *Par.* 3rd pers. वेवेक्ति वेविक्तःवेविजति । अवेविजम् अवेविज्व अवेविज्म
(1st pers.)

„ <i>Ātm.</i> „ „	वेविक्ते	वेविजाते	वेविजते	} Present.
विष् { <i>Parasm.</i> „	वेवेष्टि	वेविष्टः	वेविपति	
{ <i>Ātm.</i> „	वेविष्टे	वेविपाते	वेविपते	

धान्यं मिमीते कुडवेन ।

अशौ समिधो जुहोत्यध्वर्युः ।

यथा मे पिता धर्मं न प्रजहातु तथा मे वरं देहि ।

*येभ्यः सर्वे लोका अविभयुस्तात्राक्षसानरण्ये रामोऽहन् ।

भर्त्रा सह पितुः समीपं गच्छन्ती जिह्मेतीत्यवदच्छकुन्तला ।

कृष्णश्चक्रमविभरार्जुनो गाण्डीवं दुर्योधनभीमसेनौ गदामविभृ-
तामन्ये सर्वे योधाः साधारणं धनुरविभरुः ।

ब्राह्मणोऽब्राह्मणो वा यः कोऽपि निर्धनोऽशक्तश्च भवेत्तस्मै
धनं दत्त ।

रामभार्या जहाहि जहिहि जहीहीति त्रिविभीषणो रावणमुपा-
दिशत् ।

यस्मिन्कन्यामलंकृत्य वरमाहूय तस्मै तां ददति स ब्राह्मो विवाह
उत्तमफलकः ।

हरिचरणयोः प्रक्षिप्तोऽयं पुष्पाणामञ्जलिर्नः कल्याणं विधत्ताम् ।

* Verbs implying fear and protection from danger govern the
ablative of the object from which the fear or danger proceeds.

† See note † p. 6. F. B.

पुरोहितास्तेषां गृहं गत्वा प्रथमं पादानवानेनिजुः पश्चात्स-
मन्त्रकं कर्म व्यदधुः ।

ददाति द्रविणं भूरि दाति दारिद्र्यमर्थिनाम् ।
सोऽवदायति कीर्तिं च शिरोऽवद्यति विद्विषाम् ॥
संदधाति धनुर्ज्यायां यदैवेषून् रुषान्वितः ।
तदैव तं भयाक्रान्ताः संघियन्ति धराधिपाः ॥
न जहाति सदाचारं स सदा चारणस्तुतः ।
उज्जिहीते जगज्जित्वा तस्य कीर्तिः सुरालयम् ॥
न क्लाम्यति दिनं कृत्स्नं ददानोऽपि धनं बहु ।
न च क्लामति संग्रामे निघ्नन् गजघटाशतम् ॥
न्यायप्रवृत्तो नृपतिरात्मानमपि च प्रजाः ।
त्रिवर्गेणोपसंधत्ते निहन्ति ध्रुवमन्यथा ॥
अधर्मज्ञात्रसः पाप लोकवादान्न चाविभेः ॥
दैवाद्विभीहि काकुत्स्थ जिहीहि त्वं तथा जनात् ।
मिथ्या * मामभिसंकुध्यन्नवशां शत्रुणा हताम् ॥
आनन्दं ब्रह्मणो विद्वान्न बिभेति कदाचन ॥
यद्दासि विशिष्टेभ्यो यच्चाश्रासि दिनेदिने ।
तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि ॥
न बिभेति यदा चायं यदा चास्मान्न बिभ्यति ।
यदा नेच्छति न द्वेष्टि ब्रह्म संपद्यते तदा ॥

The sons of Dhṛitarāshtra abandoned [हा] the cows and fled from the field of battle.

Janaka gave [दा] his daughter Sitā to Rāma, he having bent the bow of S'iva.

Brave men do not fear [भी] their enemies.

I kept [धा with नि] my money in that house that the king's men might not take it.

* कुर्व् and द्रुह् when preceded by a preposition govern the accusative of the person or thing against whom or which the feeling is directed, and not the dative.

Make peace [चा with सम्] with your powerful enemies, that your whole country may not be destroyed.

Art thou not ashamed [ही] to go about naked ?

The Smritis command [चा with वि] the remarriage of widows.

Why didst thou shut [चा with पि or अपि] thy ears when Govinda was telling a story ?

Women wear [चा with परि] ornaments on their persons.

One should distinguish [विज् with वि] self-respect from rudeness.

Wash [निज् with अव] thy hands and feet, and then begin thy Samdhyâ-adoration.

The officer of the king measured [मा] the length of the land.

The hermits fill [वृ or पू] their gourds with water at the lake.

VOCABULARY XI.

Roots of the Third Conjugation.

दा *Parasm.* and *Ātm.* to give.

धा *Parasm.* and *Ātm.* to hold, to put; *with वि*, to execute, to do, to command (as in religious works); *with परि*, to wear; *with सम्*, to make peace with, to put or lay on, to fix on; *with उप* and *सम्*, to join, to cause to attain; *with अपि* or *पि*, to shut; *with नि*, to place, to keep; *with अव*, to attend.

निज् *Parasm.* and *Ātm.* to purify; *with अव*, to wash.

वृ or पू *Parasm.* to fill.

भी *Parasm.* to fear.

भृ *Parasm.* and *Ātm.* to support, to bear.

मा *Ātm.* to measure.

विज् *Parasm.* and *Ātm.* to separate, to distinguish; *with वि*.

विष *Parasm.* and *Ātm.* to surround.

हा *Ātm.* to go; *with उद्*, to go upwards, to ascend.

हा *Parasm.* to abandon.

हु *Parasm.* to sacrifice.

ही *Parasm.* to blush, to be ashamed.

अङ्गलि *m.* the cavity formed by joining the hands.

अन्यथा *adv.* otherwise.

अन्वित *past part. pass.* of हृ *with*

अनु, followed, accompanied with, full of.

अर्थिन् *m. n. f.* a beggar.

अवश *m. n. f.* helpless.

अशक्त *m. n. f.* weak, unable.

उत्तमफलक *m. n. f.* (उत्तम *m. n. f.* good, excellent, फल *n.* fruit, and क *su f.*) of good fruit or result.

काकुत्स्थ *m.* a male descendant of Kakutstha, Rāma.

कुडव *m.* a measure of corn.

कृ *with* अलम्, to adorn.

कृत्न *m. n. f.* whole. [*with*.

कुम् *with* अभि and सम्, to be angry
गजघटाशत *n.* (घटा *f.* an array, a host, शत *n.* a hundred) a hundred arrays or hosts of elephants.

गदा *f.* a mace. [*bow*.

गाण्डीव *n.* the name of Arjuna's

चारणस्तुत *m. n. f.* (चारण *m.* a bard) praised by bards.

त्रिः *adv.* thrice.

त्रिवर्ग *m.* collection of three, viz.,
Dharma or religious merit,
Artha or wealth, and Kāma or desires, or fulfilment of desires.

दिनेदिने *adv.* every day, day by day.

दुर्योधनभीमसेनौ *m. dual*, दुर्योधन and भीमसेन (*comp.*).

दे 1st *conj.* Parasm. *with* अव, to purify, to cleanse.

दो 4th *conj.* Parasm. *with* अव, to cut, to cut off.

द्रविण *n.* wealth, money.

धनुर्ज्या *f.* (ज्या *f.* the string [of a bow]) the string of a bow.

धराधिप *m.* (धरा *f.* the earth, अधिप *m.* a lord) lord of the earth, a king.

धि 6th *conj.* Parasm. *with* सम्, to make peace with.

ध्रुवम् *adv.* certainly.

निर्वैन *m. n. f.* without wealth, poor.

न्यायप्रवृत्त *m. n. f.* (न्याय *m.* justice, uprightness, प्रवृत्त *past part.* of वृत् *with* प्र to proceed) one whose conduct is just or upright.

पद् 4th *conj.* Ātm. *with* सम्, to become.

प्रादुम् *adv.* or *prep.* (used with verbs) visible, manifest.

विभीषण *m.* name of a brother of Rāvana.

ब्राह्म *m.* a particular form of marriage in use among Brāhmaṇas.

भयाक्रान्त *m. n. f.* (आक्रान्त *past part. pass.* of क्रम् *with* आ overtaken, overcome) overcome by fear.

मिथ्या *ind. adv.* falsely.

रामभार्या *f.* the wife of Rāma.

रुक् *f.* anger.

लोकवाद *m.* the censure of people.

विदुम् *pres. part.* of विद् to know, knowing.

विशिष्ट *m. n. f.* respectable (person).

व्यास *m.* the great author of the Mahābhārata, an epic poem.

शकुन्तला *f.* name of a lady, wife of a king named Dushyanta.

शेष *m. n.* remainder, all others.

समन्त्रकम् *adv.* by mantras, i. e., by repeating mantras.

समिध् *f.* small sticks of a sacred tree, such as udumbara, to be thrown into the sacrificial fire,

साधारण *m. n. f.* ordinary.

of the gods, heaven.

सुरालय *m.* (सुर *m.* a god, आलय *m.* a place of abode) the abode

हन् *with* नि, to kill, to destroy, to ruin.

Battle-field रणभूमि *f.*

Gourd कम्पण्डलु *m.*

Bent नामित *past part. pass. of the causal of नम;* रामेण धनुषि नामिते, 'Râma having bent the bow.'

Hermit वानप्रस्थ *m.* यति *m.*

Length आयाम *m.*

Naked नग्न *m. n. f.*

Destroyed ध्वस्त *past part. of ध्वंस,* उच्छिन्न *past part. pass. of छिद् with उद्.*

Person शरीर *n.* देह *m.*

Remarriage पुनरुद्वाह *m.*

Rudeness अविनय *m.*

Flee अय 1st conj. *Âtm. with परा* changed to पला.

Saṁdhyâ-adoration संध्यावन्दन *n.*

Self-respect स्वाभिमान *m.*

LESSON XII.

SEVENTH CONJUGATION.

1. In this conjugation, न is inserted between the radical vowel and the final consonant before the strong, and न् before the weak, terminations. The rules about the changes of letters given in Lessons IX. and X. ought to be observed in appending the terminations.

2. The original nasal of the root is dropped.

3. ने is inserted before the final of वृद्ध instead of न when it is followed by the consonantal strong terminations.

Parasmaipada.

Present-रुध् 'to obstruct.'

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	रुणध्मि	रुन्ध्वः	रुन्धमः
2nd "	रुणत्सि	रुन्धः	रुन्ध
3rd "	रुणद्धि	रुन्धः	रुन्धन्ति

रुध्+ति-रुणध्+ति by 1. above-रुणध्+धि by II. p. 49--रुणद्+धि or रुणद्धि by VI. pp. 50-51; रुन्धः &c. similarly. In रुणत्सि, the ध् is changed to त् by note † p. 5, F. B.

Imperfect.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अरुणधम्	अरुन्ध्व	अरुन्धम
2nd "	अरुणत्-द्-	अरुन्धम्	अरुन्ध
3rd "	अरुणत्-द्	अरुन्धाम्	अरुन्धन्

3rd pers. sing. अरुणध्, the termination त् being dropped by I. p. 58-अरुणत्-द् by II. p. 58. In the 2nd pers. sing. the द् is optionally changed to Visarga by III. p. 60. अरुन्धाम् &c. like रुणद्धि.

Imperative.

1st pers.	रुणधानि	रुणधाव	रुणधाम
2nd "	रुन्धि	रुन्धम्	रुन्ध
3rd "	रुणहु	रुन्धाम्	रुन्धन्तु

See 4, p. 12, and 1, p. 50.

Potential.

1st pers.	रुन्ध्याम्	रुन्ध्याव	रुन्ध्याम
2nd "	रुन्ध्याः	रुन्ध्यातम्	रुन्ध्यात
3rd "	रुन्ध्यात्	रुन्ध्याताम्	रुन्ध्युः

*Atmanepada.**Present.*

1st pers.	रुन्वे	रुन्ध्वहे	रुन्धमहे
2nd "	रुन्त्से	रुन्धाथे	रुन्ध्वे
3rd "	रुन्धे	रुन्धाते	रुन्धते

Imperfect.

1st pers.	अरुन्धि	अरुन्ध्वहि	अरुन्धमहि
2nd "	अरुन्धाः	अरुन्धाथाम्	अरुन्ध्वम्
3rd "	अरुन्ध	अरुन्धाताम्	अरुन्धत

Imperative.

1st pers.	रुणधै	रुणधावैहे	रुणधामैहे
2nd "	रुन्त्स्व	रुन्धाथाम्	रुन्ध्वम्
3rd "	रुन्धाम्	रुन्धाताम्	रुन्धताम्

Potential.

1st pers.	रुन्धीय	रुन्धीवहि	रुन्धीमहि
2nd "	रुन्धीथाः	रुन्धीयाथाम्	रुन्धीध्वम्
3rd "	रुन्धीत	रुन्धीयाताम्	रुन्धीरन्

अञ्-Pres. 3rd pers. sing. अनक्ति the nasal being dropped by 2, p. 71 and ञ् changed to क् by note† p. 97 F. B.

Imperf. 3rd pers. sing. आनङ्-ग. *Imperat. 2nd pers. sing.* अङ्गि.
पिप्-Pres. 3rd pers. sing. पिनष्टि, the ति being changed to टि
 by note*, p. 21 F. B.

Imperat. 2nd pers. sing. पिप्+धि by 1. p. 50-पिन्प्+धि by 1. p.
 71-पिन्प्+दि by note*, p. 21, F. B.-पिन्ङ्+दि by VI. pp. 50-51
 -पिण्डु by VIII. pp. 51-52.

Imperf. 3rd pers. sing. अपिन्प् by 1. p. 71 and I. p. 58-अपि-
 नङ्-इ by II. p. 58.

रिच्-Parasm. Pres. 3rd pers. sing. रिणच्+ति-रिणक्+ति, by
 note †, p. 97, F. B.-रिणक्ति. *Imperat. 2nd pers. sing.* रिङ्गि. *Imperf.*
3rd pers. sing. अरिणक्-ग.

भिद्-Parasm. Pres. 3rd pers. sing. भिनत्ति. *Imperat. 2nd pers.*
sing. भिन्दि. *Imperf. 2nd pers. sing.* अभिनत्-द्-:

हिंस-Imperat. 2nd pers. sing. हिन्यि, स being dropped by I.
 p. 35. *Imperf. 3rd pers. sing.* अहिनत्-द्; *2nd pers. sing.* अहिनत्-
 द्-: by IV. p. 60.

तृद्-Pres. 3rd pers. sing. तृणेद्+ति by 3. p. 71-तृणेद्+ति-तृणेद्
 +धि-तृणेद्+दि-तृणेदि just like लेदि p. 49; *तृण्ड: dual*; *तृ+न्+द्+*
अन्ति-तृहन्ति by VIII. pp. 51-52. Similarly, *अतृणेद्* like *अलेद्*.

दीनाय याचमानाय धनं ददतं मां मा रुन्धि पापमेव तस्मा-
 स्वामाश्रयेत् ।

किर्मीरस्य शरीरं चूर्णवदपि नङ्गीमसेनः ।

रिपोः करिणां गण्डस्थलान्यभिन्दत वीराः ।

अद्यप्रभृति त्वां कोशागारे नियुनजिम तदात्मनोऽधिकारेऽप्र-
 मत्तो भव ।

तस्यां तवानुरागमस्माकं पुरो व्यर्थं किं व्यनक्षि किं तेन
 लभेथाः । तामेव गच्छ ।

अरण्ये केचित्पशवोऽन्यान् हिंसन्त्यतस्तान् हिंस्रान्ब्रुवन्ति ।

रेरे पान्था जाले निपतितोऽहम् । अब्रागत्य मे पाशांश्छिन्त ।

यत्किंचिल्लभसे तद्बुद्धीथाः । अन्यस्य कस्यचिद्धनं मा गृध्य ।

न हिंस्यात्सर्वाणि भूतानीत्येतं विधिमक्षरशो जैना अनुसरन्ति ।

स्वगृहमागतमर्थिनं रघुः कियद्भस्विष्यते त्वयेत्यन्वयुक् ।

रात्रौ नाभुञ्जि मद्यं किञ्चिद्भक्षयितुं देहि ।
 वोत्ति सर्वाणि शास्त्राणि गर्वस्तस्य न विद्यते ।
 विन्दते धर्मं सदा सद्भिस्तेषु पूजां च विन्दति ॥
 वृणक्ति वृजिनैः सङ्गं वृक्ते च वृषलैः सह ।
 वर्जयत्यनार्जवोपेतैः स वर्जयति दुर्जनैः ॥
 न संपृणक्ति कृपणैः संपृक्ते न पृथग्जनैः ।
 संपर्चयति सदाचारैः संपर्चयति पण्डितैः ॥
 नियुङ्क्ते गुल्मपालान् स नियोजति नियोगिनः ।
 नियोजयत्यनीकस्थान् स्वयं चात्मानि युज्यते ॥
 न हिनस्ति वृथा जन्तुंस्तृणान्यपि न हिंसति ।
 तमेव हिंसयत्येकं यस्तदाज्ञां विलङ्घ्यते ॥
 खिद्यतेऽसौ न भृत्येषु याचकेषु न खिन्दति ।
 खिन्दते तेष्वेव ये द्रव्यं दीयमानं न गृह्णते ॥
 प्रणिङ्क्ते दक्षिणीयानां विप्राणां चरणौ च सः ।
 यत्पादौ मुकुटजोत्स्नाजलैर्ननेक्ति राजकम् ॥
 छिनत्ति संशयं शास्त्रे विदुषां सूक्तिभिस्सदा ।
 छेदयत्यसिधाराभिर्विद्विषां मस्तकं च सः ॥
 मनो नोद्विजते तस्य ददतोर्थमहर्निशम् ।
 उद्विनक्ति तु संसारादसारात्तत्त्ववेदिनः ॥
 केचिद्दुष्टेभ्यः भावन्ति प्रवृत्ताय च केचन ।
 नोद्विङ्क्ते कोऽपि धर्माय सर्वाभिप्रेतहेतवे ॥
 पीडाकरममित्राणां कर्तव्यमिति शक्रजित् ।
 अव्रवीत् खड्गकृष्टश्च तस्या मूर्धानमच्छिनत्* ॥
 तृणेष्णि देहमात्मीयं त्वं वाचं न ददासि चेत् ॥
 कामान्दुग्धे विप्रकर्षत्यलक्ष्मीं कीर्तिं सूते दुष्कृतं या हिनस्ति ।
 तां चाप्येतां मातरं मङ्गलानां धेनुं धीराः सूनृतां वाचमाहुः ॥

*छ following a vowel is changed to च्छ. This change takes place optionally when the vowel is long and at the end of a word or grammatical form, but after मा (negative particle) and आ (preposition) it is necessary.

I would cut down [छिद्] the branch of the tree if Hari should not prevent [रुध्] me.

He pounded [धुद्] those medicinal drugs to give them to his brother, who is ill.

Many Brâhmanas dined [भुज्] every day in the Viśrâma-palace with the last Brâhmaṇa-king.

A whirlwind destroys [भञ्ज्] trees and houses.

I laid open [अञ्ज् with वि] my griefs to (before) him and his heart was melted* with pity.

Let thy honour appoint [युज् with नि] him to the post of commander of the forces; he is a brave and skilful man.

Why do you prevent [रुध्] me [from] going to Kâśî?

When and where dost thou dine [भुज्] usually?

We grind [पिध्] our corn with our hands in India; in England they grind by means of machines.

Whom shall I appoint [युज् with नि] to the office of counsellor?

I now particularise [शिध् with वि] the different kinds of brutes.

Do not destroy [भञ्ज्] all his hopes of prosperity.

The Yavana besieged [रुध्] Sâketa.

VOCABULARY XII.

Roots of the Seventh Conjugation.

अञ्ज् *Parasm.* to anoint; *with*
वि, to make manifest, or lay
open.

इन्ध् *Âtm.* to kindle.

धुद् *Parasm.* and *Âtm.* to pound,
to reduce to powder or dust.

विद् *Âtm.* to be distressed, to
be displeased or offended.

छिद् *Parasm.* and *Âtm.* to cut.

तृद् *Parasm.* to kill, to destroy.

पिध् *Parasm.* to grind.

पृच् *Parasm.* *with सम्*, to come
in contact, to associate.

भञ्ज् *Parasm.* to destroy, to break.

भिद् *Parasm.* and *Âtm.* to split.

भुज् *Parasm.* to enjoy; *Âtm.* to
dine, to eat.

युज् *Parasm.* and *Âtm.* to join;

* Sanskrit idiom; *Was wet with pity.*

with अतु, to put a question to ; *with नि*, to appoint ; *with उद्*, to endeavour, to exert.
रिच् Parasm. and *Âtm.* to evacuate.
रुच् Parasm. and *Âtm.* to obstruct, to prevent, to besiege.

अक्षरशः adv. literally.

अगार n. house.

अद्यप्रभृति adv. (*अद्य* to-day, and *प्रभृति* from) from to-day, or henceforward.

अधिकार m. post, power, office.

अनार्जवोपेत m. n. f. (*अन्* not, *आर्जव* *n.* straightness, straightforwardness, *उपेत* *past part.* *pass.* of *इ* with *उप* accompanied) not possessed of straightforwardness, one who is without straightforwardness.

अनीकस्थ m. n. f. (*अनीक* *n.* an army, *स्था* to stand) one in the army, a soldier.

अन्य pron. another.

अप्रमत्त m. n. f. (*अ* and *प्रमत्त* careless) not careless, careful.

अर्थिन् m. a suppliant.

अलक्ष्मी f. bad luck, poverty.

असार m. n. f. (*सार* *m.* essence) unsubstantial, unprofitable, useless.

असिधारा f. (*धारा* *f.* edge) the edge of a sword.

अहर्निशम् adv. day and night.

आत्मीय m. n. f. one's own.

काम m. desire.

क्रियत् m. n. f. how much.

किर्मीर m. name of a giant.

विच् Parasm. *with उद्*, to tremble, to fear, to be disgusted. [cuss.

विद् Âtm. to reason upon, to dis-

वृच् Parasm to avoid, to shun.

शिष Parasm. to distinguish ; *with वि*, to particularise.

हिंस Parasm. to kill, to destroy.

कृपण m. n. f. mean, miserly, little-minded.

कृष 1st conj. Parasm. to draw ; *with वि* and *प्र*, to make worse, to reduce.

कोशागार n. a store-house, a treasure-house.

खड्गकृष्ट m. n. f. (*खड्ग m.* a sword) one who has drawn out his sword.

खिद् 4th conj. Âtm. and *6th conj. Parasm.* to be distressed, to be displeased or offended.

गण्डस्थल n. temples of an elephant.

गुल्मपाल m. (*गुल्म m.* a fort) protector or keeper of a fort.

गृध् 4th conj. Parasm. to be greedy for, to covet.

चूर्ण m. n. dust, powder ; *चूर्णवत्* like dust, to dust.

चेत् ind. if. [divide.

छिद् 10th conj. to cut off, to

जैन m. follower of Jina, a person belonging to the Jaina sect.

तत्त्ववेदिन् m. n. f. one who knows the truth or real philosophy.

दक्षिणीय m. n. f. deserving of *dakshinâ*.

दीन m. n. f. poor.

दुष्कृत n. a wicked deed, wickedness, sin.

युज् *n.* wealth. [wash.
 निज् *2nd conj.* *Ātm.* with प्र, to
 नियोगिन् *m.* a minister, an officer.
 पान्थ *m.* a traveller.
 पाश *m.* a net, a snare. [pain.
 पीडाकर *m. n. f.* that which gives
 पृच् *1st conj.* *Parasm., 2nd conj.*
Ātm. and *10th conj.* with सम्,
 to come in contact, to associate.
 पृथग्जन *m.* a low person, a mean
 fellow.
 प्रयुज् *m.* the god of love.
 मङ्गल *n.* welfare, prosperity,
 what is holy.
 मस्तक *m. n.* the head.
 मुकुटज्योत्स्नाजल *n.* (मुकुट *n.* a
 crown) the water [in the
 form] of the light or lustre
 of crowns.
 मूर्धन् *m.* the head.
 यत्पाद *m.* whose foot. [mind.
 युज् *4th conj.* *Ātm.* to curb one's
 युज् *1st conj.* *Parasm.* and *10th*
conj. to unite; with नि, to
 appoint. [the kings.
 राजक *n.* multitude of kings, all
 विज् *6th conj.* *Ātm.* with उद्, to
 tremble, to fear, to be disgust-
 विप्र *m.* a Brāhmaṇa. [ed.

युज् *1st conj.* *Parasm., 2nd conj.*
Ātm. and *10th conj.* to avoid,
 to shun.
 वृजिन *m.* a wicked person.
 वृथा *adv.* in vain, uselessly.
 वृषल *m.* a S'ūdra, a sinner, a
 reprobate.
 शक्रजित् *m.* the conqueror of
 S'akra or Indra, the son of
 Rāvaṇa.
 श्रि *1st conj.* *Parasm.* and *Ātm.*
 with आ, to cling to, to go to,
 to resort to.
 सदाचार *m. n. f.* (सत् *m. n. f.*
 good, आचार *m.* conduct) one
 whose conduct is good.
 सर्वाभिप्रेतहेतु *m.* (अभिप्रेत *past*
part. pass. of इ with अभि and
 प्र desired, aimed at) the
 cause of [the attainment of]
 all desired objects.
 सक्ति *f.* (सु good, उक्ति *f.* speech)
 good words or speech, correct
 exposition.
 ससृत *m. n. f.* agreeable, pleasant.
 हिंस *1st conj.* *Parasm.* and *10th*
conj. to kill, to destroy. [ous.
 हिंस *m. n. f.* murderous, carnivor-

Brāhmaṇa-king ब्राह्मणराज *m.*
 Branch शाखा *f.*
 Brute पशु *m.*
 Counsellor मन्त्रिन् *m.* धीसचिव *m.*
 Different विविध *m. n. f.*
 Ill रुग्ण *m. n. f.*
 Medicinal drug औषधि *f.*
 Office अधिकार *m.*

Pity दया *f.*; दयार्द्र *m. n. f.* melted
 Post पद *n.* [with pity.
 Sāketa साकेत *n.* name of a town.
 Skilful चतुर *m. n. f.* कुशल *m. n. f.*
 Usually प्रायेण *ind. adv.* प्रायः
ind. adv.
 Viśrama-palace विश्रामप्रासाद *m.*
 Whirlwind चक्रवात *m.* झञ्झावात *m.*

LESSON XIII.

NON-CONJUGATIONAL TENSES.

Perfect.

1. *General.*—The augment इ is prefixed to those non-conjugational terminations which begin with any consonant except य्, before they are applied to certain primitive* roots. Such roots we will call *set* and the others *anit*. The number of the former is far greater than that of the latter; but the latter are more important, and are more generally to be met with in Sanskrit literature.†

2. The following are the terminations of the Perfect :—

* *I.e.* such roots as consist of one syllable only. There are derived roots such as those of the 10th conjugation (*e.g.* चोरय्, कथय्), causals, &c., which are always *set*.

† The following verses separating the *set* from the *anit* roots may be learned by heart by the pupil, as easier to remember than long lists :—

उद्दृढतैर्योतिरुक्णुशीस्तुनुभुषिडीङ्गिभिः ! वृद्धवृज्यां च विनैकाचोऽजन्तेषु निहताः
स्पृताः ॥ *I.e.* amongst roots ending in a vowel, all consisting of one syllable, with the exception of those that end in ऊन् and ऋत् (*i.e.*, long ऊ and long ऋ) of यु and the others that follow, are अनुदात्त or *anit*; *i.e.*, again, of roots of one syllable ending in a vowel, those that end in ऊ and ऋ and the others enumerated are *set*, and all the rest *anit*. डीङ्, *i.e.*, डी 'to fly' *Ātm.*, वृद्ध्, *i.e.*, वृ *Ātm.*, वृज्, *i.e.*, वृ *Ātm.* and Parasm.

शक्नु पञ् मुचि रिच् वच् विच् मिच् प्रच्छि त्यज् निजिर् भज् । भञ्ज् भुज् भ्रञ्ज् मस्जि
यज् युज् रुज् रञ्ज् विजिर् स्वज्जि सज्ज् सृज् ॥ अद् भुद् खिद् छिद् तुदि नुदः पद्य मिद्
बिद्यतिर् विनद् । शद् सदी स्विद्यतिः स्क्रन्दि हदी कुब्ध् भुधि बुध्यती ॥ वन्विर् युधि रुधी
राधि व्यध् शुभः साधि सिध्यती । मय्य हन् आप् सिप् छुपि तप् तिपस्तृप्यति ह्यप्यती ।
छिप् लुप वप् शप् स्वप् सृपि यभ् रभ् लभ् गम् नम् यमो रभिः । कुशिर् दांशि दिशी
इश् मृश रिश् रुश लिश विश सृशः कृषिः ॥ त्विष् तृष् द्विष् दुष् पुष्य पिष विष् शिष्
शुष् सिष्यतयो घसिः । वसतिर् दह् दिदि दुहो नह् मिह रुह लिह वद्विस्तथा ॥ अनुदात्ता
ब्रह्मन्तेषु घातवो व्यधिकं शतम् । In these verses the *anit* roots are enumerated.
For the exigencies of the metre, some roots have an इ attached to them, and some others have their conjugational sign and ति added on. The word अनुदात्त in the last line is equivalent to *anit*.

The statements made in these verses are true generally in non-conjugational tenses; but in *special cases* they require modifications. The modifications necessary in the case of the Perfect are noticed above in the text.

Parasmnipada.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अ	व	म
2nd „	थ	अथुस	अ
3rd „	अ	अतुस	उस

3. Here there are only three terminations, viz., थ, व and म, capable of taking the augment इ. (a) In the case of कृ, सृ, भृ, वृ, स्तृ, हृ, सु, and श्रु, they do not take it; while, (b) as applied to all other roots व, म, and थ do take इ; but (c) थ in the case of *anit* roots ending in short ऋ does not admit it, while (d) after *anit* roots with a final vowel or having an अ in them, it takes it optionally.

Ātmanepada.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ए	वहे	महे
2nd „	से	आथे	ध्वे
3rd „	ए	आते	इरे

4. The learner will see that these terminations, with the exception of the singular and plural of the third person, are the same as those of the Present of the 2nd group of conjugations. Unaugmented ध्वे becomes द्वे when in a form it is preceded by any vowel except अ or आ. When it takes इ, it undergoes the change optionally when that इ is preceded by य, र, ल, व, or ह.

5. The terminations capable of taking इ do admit it after all roots except the eight enumerated above.

6. A few roots, such as गुप् (1st conj. Par.), वप्, सिप् 1st conj. 'to turn out auspiciously' or 'to regulate,' क्षम* मृञ् किद्, अञ्, स्पन्द्, कृप्, गुह्, गाह्, रध्, नश्, वृप्, दृप्, गृह्, दुह्, खद्, स्वद्, जिह्, अश् 'to pervade,' &c., which are optionally *set* in all non-conjugational tenses, are so in the Perfect also. स्टां, स 2nd & 4th conj., घू 5th & 9th conj., are also optionally *set*, but in the Perfect they admit इ necessarily before all except थ.

7. *Base.* The initial consonant with the following vowel

* In the case in which this root does not admit of इ the forms of the 1st pers. dual and plural are चक्षमहे and चक्षण्वहे i. e., the म् is changed to ण्. The rule is that the final म् of a root is changed to न् when followed by व् or म्.

| श् is necessarily *set* in the Second Future and the Conditional.

is reduplicated according to the rules given in Lesson XI. An initial vowel is reduplicated without the following consonant.

8. The reduplicative इ is changed to इय, and उ to उय, when followed by a dissimilar vowel, and, when it is not, the two vowels combine and form (long) ई, and (long) ऊ. The reduplicative इ of the root इ 'to go' is lengthened before the weak terminations of the Perfect.

Thus उख-उउख by 7 above,—by 9 below उओख and by this उवोख. So इय-इइय-इएय-इयेय. When no Guṇa takes place we have उख-उउख ऊख and इय-इइय-इय; also इइइ-ईई, and the last इ being changed to य by 10, p. 38, we have इयतुः-ईयुः.

9. The dual and the plural terminations of the Parasmaipada and all Âtmanepada ones are weak, and the singulars of the former strong. (a) The penultimate short vowel takes its Guṇa substitute before the latter, and (b) the final vowel and the penultimate अ take Vṛiddhi optionally in the first and necessarily in the third person singular. (c) In the 2nd person singular, the ending vowel takes Guṇa and the penultimate अ remains unchanged.

बुध् Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	बुबोध	बुबुधिव	बुबुधिम
2nd „	बुबोधियथ	बुबुधयुः	बुबुध
3rd „	बुबोध	बुबुधतुः	बुबुधुः

बुध्-बुबुध् by 7—बुबोध् by 9 (a)—बुबोध, बुबुधिव—see 3 (b) p. 79.

Âtm.

1st pers.	बुबुधे	बुबुधिवहे	बुबुधिमहे
2nd „	बुबुधिये	बुबुधाये	बुबुधिध्वे
3rd „	बुबुधे	बुबुधाते	बुबुधिरे

कृ Parasm.

1st pers.	चकार-चकर	चकृव	चकृम
2nd „	चकर्थ	चकृथुः	चकृ
3rd „	चकार	चकृतुः	चकृः

कृ-कृकृ-चकृ by 2 b. and 2 e. p. 63—चकार-चकर by 9 (b) above—चकार-चकर. चकृव, चकर्थ &c. by 3 (a) p. 78.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चक्रे	चक्रवहे	चक्रमहे
2nd "	चक्रुषे	चक्राथे	चक्रुध्वे
3rd "	चक्रे	चक्राते	चक्रिरे

For द्वे see 4, p. 79.

	<i>नी Parasm.</i>		
1st pers.	निनाय-निनय	निन्यिव	निन्यिम
2nd "	निनयिथ-निनेथ	निन्यथुः	निन्य
3rd "	निनाय	निन्यतुः	निन्युः

नी-नीनी by 7, pp. 79-80-निनी by 2 e. p. 63-निनै by 9 (b) p. 80-
निनाय 3rd pers. sing.; निनी-निन्यतुः by I. p. 65. See also 3 (d) p.
79 and 9 (c), p. 80, for निनयिथ-निनेथ.

Ātm. 1st pers. निन्ये-निन्यिवहे-निन्यिमहे &c.

गद् 3rd pers. जगाद-जगदतुः-जगदुः &c. &c.

10. Roots ending in *क्* preceded by a conjunct consonant, and in (long) *क्*, and the roots *जागृ* and *क्* change the final vowel to its *Gūṇa*, i.e., *अ* before even the weak terminations of this tense. *शृ*, *दृ*, and *पृ* do it optionally, and shorten the vowel when they do not. *क्वृश्* also changes its initial to its *Gūṇa*.

	<i>स्थ.</i>		
1st pers.	सस्मार-सस्मर	सस्मारिव	सस्मारिम
2nd "	सस्मर्य	सस्मरथुः	सस्मर
3rd "	सस्मार	सस्मरतुः	सस्मरुः

See 2 c. p. 63 and 3 (b) and (c) p. 79. शशार, शशरतुः-शश्रतुः,
शशरुः-शश्रुः &c.

11. A few roots of the 6th conjugation such as *कुद्*, *स्कृद्*, *वृद्*, *स्कृद्*, *वृ*, and *धृ*, do not take *Gūṇa* or *Vṛiddhi* even before strong terminations except those of the 1st and 3rd pers. sing. of the Perfect, the *अय* of the causal, and the *इ* of the third pers. sing. of the Passive Aorist; तुनोद (3rd sing.). तुनुदिय. In the Perfect first sing., however, such of them, as are capable of taking *Vṛiddhi*, optionally take *Vṛiddhi* alone and not *Gūṇa*, and the others optionally take *Gūṇa*; तुनाव or तुनुव, चुकोद or चुकुद.

12. Some roots, such as *अस्* and *वृ*, are defective, and have no forms for the non-conjugational tenses.

13. In the case of roots ending in *आ*, (a) the termination *अ* of the singulars of the 1st and 3rd person *Parasmaipada* is replaced by *औ*. (b) The final *आ* is dropped before the weak terminations beginning with a vowel, and before such as take the augment *इ*.

	ज्ञा <i>Parasm.</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	जज्ञौ	जज्ञिव	जज्ञिम
2nd „	जज्ञिथ-जज्ञाथ	जज्ञथुः	जज्ञ
3rd „	जज्ञौ	जज्ञतुः	जज्ञुः

ज्ञा-जज्ञा, and अ being changed to औ, we have जज्ञौ. आ being dropped before इथ (see 3 (b) p. 79) and the vowel terminations, we have जज्ञ+इथ=जज्ञिथ, and also जज्ञथुः &c.

14. The final ए, ऐ, and ओ of roots is replaced by आ before all terminations whatever, except those of the conjugational tenses and the present participle.

ग्लै-3rd pers. जगलौ-जगलतुः-जगलुः 2nd pers. जगलिथ-जगलाथ &c.

15. (a) भू, as reduplicated, assumes the form बभूव. (b) The ज् of जि is changed to ग्, the ह् of हि to घ्, and the च् of चि to क् optionally, in the Perfect.

बभूव, बभूविथ; जिगाय-जिगय, जिगिव, जिगेथ-जिगयिथ, 3 (d) p. 79; जिघाय; चिकाय or चिचाय.

16. The penultimate अ of गम्, हन्, जन्, खन्, and घम् is dropped before the weak terminations. ह् becomes घ् throughout, and जन् and घम् after dropping अ, become ज्ञ् and क्ष् respectively.

	हन्.		
1st pers.	जघान-जघन	जघ्निव	जघ्निम
2nd „	जघनिथ-जघन्थ	जघ्नथुः	जघ्न
3rd „	जघान	जघ्नतुः	जघ्न

17. The base of इ with अधि 'to study' is अधिजगा in the Perfect. अधिजगे, अधिजगाते, अधिजगिरे &c.

18. (a) सृज् and दृश् substitute र् for क्, i. e., become स्रज् and द्रश् when followed by a consonantal strong termination. (b) These roots admit of इ optionally in the case of थ्.

सृज्-सृमृज्-समृज्+थ-सस्रज्+थ by above-सस्रथ्+थ by IX. p. 52-सस्रथ्+ठ by note* p. 21 F. B.--सस्रथ्.

Similarly दद्रथ्. Also ससर्जिथ् and ददर्शिथ् प्रच्छ्-पप्रच्छिथ्-पप्रथ् by 3 (d) p. 79.

19. *Anit* roots having क् for their penultimate change it to र् optionally, when followed by a strong* termination beginning with a hard consonant; as दद्रथ् or दद्रथ्, तत्रथ् or तत्रथ्. Also ददर्पिथ् and ततर्पिथ्.

* I.e., any termination which occasions a Guṇa or Vriadhi change in the preceding.

20. अद् substitutes घस् optionally in the Perfect. When so substituted घस् takes इ necessarily before य. For the weak forms see 16 above.

21. The Perfect shows that the action took place at a very remote time, or that it was not witnessed by the speaker. It is generally used to narrate events of the remote past ; and in the first person it shows something done by the speaker of which he was unconscious, or which he wants to hide by affirming the opposite.

बहु जगद् पुरस्तात्तस्य मत्ता किलाहम् ।
कलिङ्गेष्ववसः । नाहं कलिङ्गाञ्जगाम् ।

पुरा किल दुष्यन्तो नाम राजा बभूव । स एकदा मृगयां कर्तुं वनप्रियाय । तं तस्य सैनिका अमात्याश्चानुजग्मुः । तस्मिन्कानन दुष्यन्तो बहून्मृगाञ्जगाम् । एकं मृगं पलायमानमनुसरन्मार्गे दिव्याश्रमपदं ददर्श । तस्य सैनिकाः पूर्वस्मिन्नेव स्थाने तस्थुः । कण्वस्यायमृषेराश्रम इति ज्ञात्वा तं प्रविशेश । प्रविश्य च को नु भो अत्रेति पप्रच्छ । कण्वस्य कृतिका दुहिता शकुन्तलाश्रमाद्बहिरागत्य दुष्यन्तं स्वागतं व्याजहार । शकुन्तलां चारुसर्वाङ्गीं दृष्ट्वा दुष्यन्तस्तां चक्रे । तस्याः पाणिं गान्धर्वेण विधिनो राजा जग्राह । अनन्तरं कंचित्कालं तावुभौ तस्मिन्नाश्रमे त्रिकीडतुः । रममाणं राजानं प्रेक्ष्य सैनिकाः पुरं निववृतिरे । राजापि पश्चात्स्वं नगरमुपययौ ।

कियद्वसु ब्राह्मणेभ्यो यूयं दद । न वयं तेभ्यः किञ्चिद्दिम ।
उन्मादं वीक्ष्य पद्मानां कुमुदानां च मन्दताम् ।
क्षणिकत्वं विभूतीनां चेतसा निश्चिकाय सः ॥
शुश्राव रामस्तत्सर्वं प्रतस्थे च ससैनिकः ॥
तस्तनुर्ज्वलुर्मल्लुर्जगुर्लुलुठिरे क्षताः ।
मुमूर्च्छुर्ववमू रक्तं तत्पुष्पोभये भटाः ॥
जम्बुमाली जहौ प्राणान् ग्राव्गा मारुतिना हतः ॥
बभाण स न मे मायां जिगायेन्द्रोऽपि किं नृभिः ॥

A king named Gādhi gave [दा] his daughter to Richika, the son of Bhṛigu.

She gave birth [स] to a son, named Jamadagni.

Jamadagni married [नी* with परि] Renukâ.

He once got very angry [कुप] with her for her indiscretion, and commanded [दिग्] her sons to kill her.

None did [कृ] it except his youngest son Paraśnrâma.

He cut off [छिद्] her head with his axe.

Jamadagni was pleased [तुष्ट] with the act, and said [धा Âtm. with अभि], "O son, choose a gift."

Paraśnrâma begged [वृ] that his mother might be restored to life again (revive), and be free from her sin.

Then said [ह Âtm. with वि and आ] Jamadagni, "So let it be," and Renukâ rose up [स्था with उद्] alive.

Some time after, king Kârtavîrya came [गम् with आ] to the hermitage. X

And he and his soldiers destroyed [भञ्ज] all the trees, laid waste [उत्सर्ज्नां कृ] the ground, and carried off [ह with अप] the Rishi's cows. Paraśnrâma was [भू] not at home. When he came, he fought [युध् Âtm.] with Kârtavîrya and killed [हन्] him.

When the sons of Kârtavîrya heard [श्रु] of this, they were very angry [क्रुध्] and went [गम्] to the hermitage.

Observing Jamadagni alone, they discharged [क्षिप् or सुच] arrows at him and killed him.

When Paraśnrâma returned [वृत् with नि] home, he was enraged, and resolved [चि with निश्] to exterminate the Kshatriyas.

He asked [प्रच्छ or युज् with अनु] the sons of Kârtavîrya, "Did you kill my father?" "No; we never killed him," said [गद्] they.

But Paras'nârâma knew [ज्ञा] that they were guilty, and killed them and all other Kshatriyas.

* All roots beginning with न् except नद्, नद् 10th conj., नाथ्, नाध्, नद्ध, नक्, नृ, and नृत् change the ण् to ण् when preceded by a preposition containing र्. Between the र् and the ण्, those letters only which are given in note || p. 15 F. B. may intervene and not others. According to some नाध्, नृ, and नद्ध are not exceptions.

VOCABULARY XIII.

उत् 1st conj. Parasm. to go.
 उन्माद *m.* joy, bloom.
 उपरि *adv.* above. [both sides.
 उभय *pron. m. n. f.* belonging to
 एकदा *adv.* once.
 कण्व *m.* name of a Rishi.
 कम् 10th* conj. *Ātm.* to love.
 कलिङ्ग *m.* name of a country (*in*
 कानन *n.* a forest. [*the plur.*)
 कुसुद *n.* a night lotus.
 कृतिका *f.* adopted (daughter).
 कुध् 4th conj. Parasm. to be en-
 raged.
 क्षणिकत्वं *n.* momentariness.
 क्षत *past part. pass.* of क्षण्
 wounded.
 गद् 1st conj. Parasm. to speak.
 गान्धर्व *m.* a particular form of
 marriage in which the only thing
 essential is the mutual consent
 of the bridegroom and the
 गुप्† 1st conj. to protect. [*bride.*
 ग्रावन् *m.* a stone.
 वस् 1st conj. Parasm. to eat.
 चारुसर्वाङ्गी *f.* (चारु beautiful, स-
 र्वाङ्ग all limbs) having all
 limbs beautiful. [*conclude.*
 चि *with* निस्, to determine, to
 जम्बुमालिन् *m.* name of a Rākshasa.
 ज्वल् 1st conj. Parasm. to be ar-
 dent, to glow.

तृप् 4th conj. Parasm. to feel
 thirsty.
 दिव्याश्रमपद *n.* (दिव्य celestial,
 आश्रमपद *n.* hermitage) beau-
 tiful hermitage,
 दुप् 4th conj. Parasm. to be proud.
 हु 1st conj. Parasm. to run.
 उ *ind.* a particle showing doubt
 or guess.
 पद्म *n.* a lotus that blooms by day.
 पलायमान (*pres. part.* of अप् 1st
 conj. *Ātm.* to go, with परा, the
 रा being changed to ल) run-
 ning.
 पुरस्तात् *adv.* before, in front.
 पूर्वं *pron.* previous (person or
 वहिस् *adv.* out. [*thing.*)
 भण् 1st conj. Parasm. to speak.
 मत्त *past part.* of मद् intoxicated.
 मन्दता *f.* dullness, withered cou-
 dition.
 माया *f.* jugglery, deceitful tricks.
 मूर्च्छे 1st conj. Parasm. to faint.
 मृगया *f.* chase, hunting.
 म्लै 1st conj. Parasm. to grow
 weary, to become faint or
 रक्त *n.* blood. [*languid.*
 रध्† 4th conj. Parasm. to hurt.
 लुद् 1st conj. *Ātm.* to roll on the
 ground.
 वम् 1st conj. Parasm. to vomit.

* The termination अय of the 10th conj. is optionally dropped in the non-conjugational tenses, in the case of this root. All other roots of this conjugation preserve the अय with the final अ dropped in all non-conjugational tenses and moods, except the Benedictive Parasm. and Aorist.

† आप् is optionally added to this and the other roots given in Art. 1 p. 1 in the non-conjugational tenses and moods.

† रध् and जम् insert a न् after their अ before terminations beginning with a vowel; as रध्व Perf. 3rd pers. sing. The vowel here does not take V-iddhi because it ceases to be the penultimate when न् is inserted.

रध्, however, does not insert the न् in the Aorist or when it takes इ, except in the Perfect.

विभूति *f.* wealth, prosperity.

सत्सैनिक *m. n. f.* accompanied by soldiers.

सिध् 1st conj. *Parasm.* to regulate, to turn out well or auspiciously.

स्तन् 1st conj. *Parasm.* to cry, to thunder. [affection to.

बिह् 4th conj. *Parasm.* to bear

सु 2nd conj. *Parasm.* to flow.

सृ 1st conj. *Parasm.* to sound.

हत् *past part. pass.* of हन्, struck.

Alive जीवन्ती *f. pres. part. act.*
of जीव, सजीवा *f.* (जीव *m.* life
and स for सह *ind.* with).

Axe परशु *m.* [Rishi.

Bhṛigu भृगु *m.* the name of a

Except ऋते *ind.**

Exterminate मूढ 10th conj. with

उद्; उन्मूढयितुम् *inf.*

Free मुक्त *past pass part.* of मुच्;

मुक्ता *f.*; to be free मुच् *pass.*

Gādhi गाधि *m.* the name of a
king.

Indiscretion व्यभिचार *m.* [Rishi.

Jamadagni जमदग्नि *m.* name of a

Kārtavīrya कर्तवीर्य *m.* the name
of a king killed by Paras'u-
rāma.

Named नाम *ind.* नाम्ना *instr. sing.*
of नामन्.

Never नैव *ind.* न कर्हिचित् *ind.*

Reṇukā रेणुका *f.* wife of Jama-
dagni and mother of Paras'u-
rāma.

Revive जीव with पुनर्.

Richika ऋचीक *m.* name of a
Rishi.

Very भृशम् *adv.*

Youngest कनिष्ठ *m. n. f.*

LESSON XIV.

PERFECT—continued.

1. When a root has an अ between two simple consonants, and the radical consonant is not changed in reduplication, the अ is replaced by ए and the reduplicative syllable dropped before the weak terminations, and before the थ of the 2nd person singular of the Parasmaipada when it takes इ.

तन्.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ततान-ततन	तेनिव	तेनिम
2nd „	तेनिथ	तेनधुः	तेन
3rd „	ततान	तेनतुः	तेतुः

तन् meets all the conditions in the rule; नन्द् does not, because it has a conjunct consonant; and गद् and भण्, because in the reduplicative syllable their initial consonants become ज् and ब् respectively.

* ऋते governs the Ablative.

Therefore we have

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
3rd pers.	ननन्द	ननन्दतुः	ननन्दुः
"	जगद	जगदतुः	जगदुः
"	बभ्राण	बभ्राणतुः	बभ्राणुः

and not नैनन्दुः, गेदतुः, भेणतुः, &c.

2nd pers. sing. of पच्; पेचिथ-पपचथ; of शक्, शेकिथ शशकथ. थ takes इ optionally by 3 (d), p. 79. When it does take it, the above change takes place, and not when it does not. च् is changed to क् by note †, p. 97, F. B.

2. The roots तृ, फल्, भञ्, वप्, and राष् (5th conj.) when it means 'to offend', change their अ or आ to ए similarly, and नृ, भ्रम्, व्रस्, फण्, राज्, भ्राज्, भ्राश्, भ्लाश्, स्पम् and स्वन् do it optionally.

The roots here enumerated do not come under the general rule in 1.

तृ-तृतृ by 2 e., p. 63 -ततरु+अतुः by 10, p. 81, and by the above तेरतुः. So त्रेपे त्रेपाते, &c. बभ्राम-बभ्रमतुः or भ्रेमतुः-बभ्रमुः or भ्रेमुः, &c.

3. Roots beginning with व् and the roots शस् and दृक् do not undergo this change.

वम्-3rd pers. ववाम-ववमतुः-ववमुः.

4. The following roots and some others change their इ, व्, and इ, to इ, उ and क्र respectively before weak terminations generally :—*वच्, यञ्, वप्, वहु, वस् 1st conj., वे, व्ये, हे, शि, वद्, स्वप्, ज्या, वश्, व्यच्, प्रच्छ्, व्रश्, भ्रस्ज्, ग्रह्, and व्यध्. From this list प्रच्छ्, व्रश् and भ्रस्ज् are to be removed in the case of the Perfect. This change or the vowel so substituted is called *Samprasâraṇa*.

5. Before the strong terminations of the Perfect, *Samprasâraṇa* takes place in the reduplicative syllable only. The reduplicative syllable of व्यथ् is वि throughout.

6. The vowel following a *Samprasâraṇa* is dropped.

7. When the two members of a conjunct are capable of taking *Samprasâraṇa*, the latter only takes it.

* This change does not take place when the first eleven of the roots in the text are followed by the weak terminations of the conjugational tenses, where possible.

यञ्.					
Parasm.			Ātm.		
Sing.	Dual	Plur.	Sing.	Dual	Plur.
1st pers. इयाज-इयज	ईजिव	ईजिम	ईजे	ईजिवहे	ईजिमहे
2nd „ इयजिथ-इयठ	ईजयुः	ईज	ईजिषे	ईजाथे	ईजिध्वे
3rd „ इयाज	ईजतुः	ईजुः	ईजे	ईजाते	ईजिरे

यञ्-ययञ्-इअयञ् by 5-इयञ् by 6-इयाज. यञ्-इञ् by 4 and 6-इइञ्-
 ईञ्+अतुः-ईजतुः. यञ्-इयजिथ or इयञ्+थ by 3 (d), p. 79 इयप्+थ
 by IX., p. 52-इयप्+ठ-इयठ by note* p. 21, F. B. व्यध्-व्यव्यध्*-विअ-
 व्यध् by 5 and 7-विव्यध् by 6-विव्याध्. स्वप्-स्वस्वप्-सुस्वप्-सुष्वप्+
 अ-सुष्वाप. व्यध्-विध् विविध्+अतुः-विविधतुः. स्वप्-सुप्-सुदुप्+अतुः-
 सुपुपतुः. वच्-3rd pers. Parasm. उवाच, ऊचतुः, ऊचुः--2nd pers. sing.
 उवचिथ or उवकथ.--Ātm. ऊचे ऊचाते, &c.

I. (a) The ह् of the roots द्रुह्, मुह्, स्नुह्, and स्निह् is optionally changed to घ्, i.e., to घ् or ढ् when it is followed by an consonant except a nasa or a semi-vowel or by nothing.

सुमोदिय, सुमोद्+थ (by 6, p. 79)=सुमोद्ध+थ or सुमोघ्+थ=सुमोद or सुमोघ.

(b) The final ह् of नह् is changed to घ् under the same circumstances; नहिय, and ननह्+थ=ननघ्+थ=ननद्ध.

II. When the ढ् of वह् is dropped by III., p. 49, the preceding अ or आ is changed to ओ.

वह्-ववह्-उवह्+थ-उवढ्+थ by I., p. 49--उवढ्+थ by II., p. 49--उवढ्+ढ् by note*, p. 21, F. B.--उवढ् by III. p. 49, but by this उवोढ् instead of उवाढ्.

8. (a) The modified base of वे Parasm. and Ātm., to 'weave', before the strong terminations of the Perfect is उवय् and ऊय् or ऊव before the weak; and that of व्ये Parasm. and Ātm. to 'cover,' is विव्यय् before the former and विवी before the latter. उवय् admits इ before थ.

* Note this divergence from rule 7, pp. 79-80, in the strong terminations, when a root capable of taking samprasāraṇa begins with a conjunct consonant.

† Roots beginning with स् followed by a vowel or a dental, and the roots स्वक्, स्विद्, स्वञ्, स्वप्, and स्मि change their स् to ष् when preceded generally in the same word or grammatical form by any vowel except अ or आ or by a guttural. सेक्, सृप्, सृञ्, सृ, स्तृ, and स्तृयै are exceptions.

Otherwise, 14, p. 82, would be applicable. व्ये-व्येभ्ये वेङ्एव्ये by 7-विभ्ये by 6-विभ्यै+अ-विभ्याय. So also वे in the strong forms.

(b.) The base of ह्वे *Parasm* and *Âtm.*, to 'call or challenge,' is हु throughout ; and of चि, शु.

I. e., they take *Samprasârana* before also the strong terminations of the Perfect. ह्वे-हुङ्ए-हु by 6 above.

(c.) वे and चि are also conjugated from the unmodified base. वे-वा by 14, p. 82—ववा-ववौ, ववतुः, ववुः, by 13 (a) & (b.) p. 81.

9. अद्, ऋ and व्ये admit of इ necessarily before थ.

2nd pers. sing. आरिथ. 3rd pers. आर-आरतुः-आरुः.

10. मश्च् and नश्च् insert a न् after their अ before strong terminations beginning with a consonant.

11. (a.) If the reduplicative syllable consist of अ only the अ is lengthened.

(b.) Roots beginning with अ and ending with a double consonant, and those with an initial क् and the root अश्च् to 'pervade,' insert न् after the reduplicative syllable.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
अर्द् 3rd pers.	आनर्द्	आनर्दतुः	आनर्दुः
अन्त् "	आनन्त	आनन्ततुः	आनन्तुः
क्ञ्ज् "	आनृजे	आनृजाते	आनृजिरे

12. (a.) The Perfect of roots beginning with any vowel (except अ or आ) which is itself long, or, being short, is followed by a conjunct consonant, is formed by adding आम् to the root and then appending the forms of the reduplicate Perfect of क्, भू, or अस्. कृच्छ् is an exception. (b.) The Perfect of roots of the 10th conjugation, Causals, Desideratives, and other derived roots, or, generally, of roots of more than one syllable, is also formed in this way.

This is called the Periphrastic Perfect.

(c.) When a root is *Âtmanepadi*, it takes the *Âtmanepada* forms of क्, and a *Parasmaipadi* root takes the *Parasmaipada* forms.

a. ईश् *Ātm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ईशांचके	ईशांचकृवे	ईशांचकृमहे
2nd „	ईशांचकृषे	ईशांचकाथे	ईशांचकृद्दे
3rd „	ईशांचके	ईशांचकाते	ईशांचकिरे

Also ईशामास, ईशांबभूव, &c.

b. कथ् 10th conj. *Parasm.*

1st pers.	कथयांचकार-चकर	कथयांचकृव	कथयांचकृम
2nd „	कथयांचकर्थ	कथयांचकथुः	कथयांचक
3rd „	कथयांचकार	कथयांचकतुः	कथयांचकुः

Also *Ātm.*, कथयांचके, &c.

अय is retained in most of the non-conjugational tenses. (See note*, p. 85.)

13. (a) दष्ट, अष्ट, कास्त, and आस्त take the Periphrastic Perfect necessarily, and उष्ट, विद् (2nd conj.), and जागृ optionally.

(b.) भी, ह्री भृ (3rd conj.), and ह्र also take it optionally but the base of these is reduplicated as in the 3rd conjugation and then आम् and the helping verb appended.

14. आम् is a strong termination, wherefore the final vowel and the penultimate short except that of विद् take their Guna before it.

विभयांचकार, जिहूयांचकार, विभरांचकार, &c.

15. शृ takes the Parasmaipada terminations in all non-conjugational tenses, except the Aorist and the Benedictive.

16. The passive of the Perfect is formed by making up the forms according to the rules given in these two lessons, and appending the *Ātmanepada* terminations, whether the root is *Parasmaipadi* or *Ātmanepadi* in the active.

गतायां रात्रौ सुप्ता वयं किल बहु विलेपिम ।

युधिष्ठिरेण पृष्टो लोमशोऽगस्त्यस्य प्रभावं कथयामास ।

कृतयुगे कालेया इति विश्रुता दानवा वृत्रं समाश्रित्य महीं स्वर्गलोकं च भृशं पीडयांचकुः । नैतत्कर्तुमानइस्ते ।

तान्हन्तुं सेन्द्रा विबुधा न शक्नुः ।

ते ब्रह्माणमुपसंगम्योच्चुर्भगवन्नखिलं त्रैलोक्यं दानवैरर्यते किमत्र करधामहै ।

परमेष्ठ्युवाच भो देवा दधीचमृषिं गत्वा तस्यास्थीनि याच-
ध्वम् । तेषां वज्रं कृत्वा वृत्रं हत ।

तथेति प्रतिज्ञाय ते सर्वे दधीचस्याश्रममुपययुः ।

तमृषिं देवाः प्रणेमुस्तस्यास्थीनि च ययाचिरे ।

ततः स महात्मा त्रैलोक्यस्य हितायात्मनः प्राणानुत्ससर्ज ।

तस्य परासोरस्थीनि देवा जगृहुस्त्वष्टारं च गत्वा तं* तेषामुग्रं
वज्रं कारयामासुः ।

ततस्त्वष्टा शक्रमुवाचैतद्वृहीत्वा वृत्रं जहि ।

इन्द्रेण सहिता देवा रोदसी आवृत्य तिष्ठन्तं कालेयैरभिरक्षितं च
वृत्रमासेदुः । तांश्च युद्धायाजुहुविरे ।

तैः सह देवानां तुमुलं युद्धं समापेदे । रजोभिः सर्वा दिशो
न्यानशिरे । दानवेभ्यश्च देवा भृशं त्रेसुः ।

इतस्ततः प्रधावतां तेषां वेगं देवा दौर्बल्यान् सेहिरे भीताश्च
पलायामासुः ।

तादृशांस्तान्दृष्ट्वेन्द्रो विष्णुं शरणं वव्राज ।

ततो विष्णुरात्मनस्तेज इन्द्रे निदधे देवाश्च महर्षयश्चापि तथा
विदधिरे ।

ततो रणधुरामेकोऽपीन्द्र उवाह ।

स वृत्रस्य वधाय महद्वज्रं मुमोच । तेन हतो वृत्रो भूमौ
सुष्वाप ।

कोट्याकोट्या पुरद्वारमेकैकं रुरुधे द्विषाम् ॥

तत्कर्म वालिपुत्रस्य दृष्ट्वा विश्वं विसिप्मिये ।

संत्रेसू राक्षसाः सर्वे बहु मेने च राघवः ॥

सुग्रीवो मुमुदे देवा साञ्चित्यूचुः सविस्मयाः ।

बिभीषणोऽभितुष्टाव प्रशशंसुः प्लवगमाः ॥

राघवो न दयांचक्रे दधुर्धैर्यं न केचन ।

ममे पतङ्गवद्वीरैर्हाहेति च विचुकुशे ॥

*प्राणा दध्वंसिरे गात्रं तस्तम्मे च प्रिये हते ।
 उच्छ्वासा चिराद्दीना रुरोदासौ ररास च ॥
 लोहवन्धैर्वबन्धे नु वज्रेण किं विनिर्ममे ।
 मनो मे न विना रामाद्यत्पुस्फोट सहस्रधा ॥
 उत्तेरिथ समुद्रं त्वं मदर्थेऽरीञ् जिहिंसिथ ।
 ममर्थं चातिघोरां मां धिग्जीवितलघूकृताम् ॥
 मालिन्यं मार्जयामास चन्द्रमास्तिमिरैः कृतम् ।
 खलैर्दत्तं मृषा दोषमिव सत्पुरुषः सताम् ॥

प्रेन्द्रेण ह वै महाभिषेकेण संवर्त आङ्गिरसो मरुत्तमाविक्षि-
 तमभिषेच । तस्मादु मरुत्त आविक्षितः समन्तं सर्वतः पृथिवीं
 जयन्परीयायाश्वेन च मेध्येनेजे । §तदप्येष श्लोकोऽभिगीतः ।
 मरुतः परिवेष्टारो मरुत्तस्यावसन्गृहे । आविक्षितस्य कामप्रेर्विश्वे-
 देवाः सभासद् इति ॥

When the leader of the Kāleyas was killed [हन् *pass.*],
 they fought [युध्] desperately, but the gods subdued [जि]
 them at last.

They then held [मन् or मन्त्रं कृ] a consultation and re-
 solved [चि with निश्] to destroy the universe.

They thought [मन्] the death or destruction of all Rishis
 and Brāhmaṇas to be the best means to that end, for the
 universe depended [श्रि with आ or लम् with अव] on the
 religious austerities they went through [तप् or चर्] and the
 sacrifices they performed [तन् or ह with आ].

* This stanza refers to the state of Sitā when she saw her hus-
 band, Rāma, lying on the ground, as if dead, under the influence of
 Indrajit's missile. The next two stanzas are her words of lamenta-
 tion on the occasion.

† The indeclinable धिक् governs the accusative.

‡ पेन्द्रो महाभिषेकः was a particular form of coronation according to
 which Indra was crowned king by the gods. That same form, when
 used in the case of mortal kings, rendered them invulnerable, and
 enabled them to conquer the whole earth.

§ तद् is here equivalent to तस्मात्.

They, therefore, concealed [छद् with प्र] themselves during the day in the sea ; and at night stalked [चर्] abroad, killed [हन्] a great many Brâhmanas, and tormented [पीड or अर्द] all people.

The hermitages of Vasishṭha, Bhârgava, and other Rishis were laid waste [साद् caus. with अव] and rendered [कु] tenantless ; afterwards they burnt [दद्] them.

No men sacrificed [यज्], and the gods were afraid [भी or व्रस].

They did not know [ज्ञा] who did all this, and so went [गम् with उप] to Vishṇu and begged [याच्] his assistance.

Vishṇu told [कथ् or चक्ष्] them that the Kâleyas did this at night and lay concealed in the sea during the day.

He commanded [दिश with आ] them to go to Agastya and request him to drink off the sea.

The gods went [इ with उप] to the sage, bowed [नम् with प्र] to him, and praised [स्तु or शंस with प्र] his might.

He asked [प्रच्छ] them the purpose of their visit.

This they told [कथ्] him ; whereupon Agastya went [या] to the sea, and the gods followed [इ or या with अउ] him. He drank [पा] the sea, and the Kâleyas were drawn [कृप् with आ] out from their place of refuge.

Then a battle took place [पद् with सम् and आ] and the gods killed [हन्] them.

VOCABULARY XIV.

अगस्त्य *m.* the name of a sage.

अतिघोर *m. n. f.* very horrible or wicked.

अन्ततः *adv.* at last.

अभिगीत *past part. pass.* of गे 1st conj. *Parasm. with अभि,* sung.

अर्थ *with प्र* 10th conj. *Ātm.* to request.

अर्द 1st and 10th conj. to afflict, to torment.

अश 5th conj. *Ātm. with वि,* to pervade.

*अस्थि *n.* a bone.

आङ्गिरस *m.* a descendant of अङ्गिरस.

अविश्वित *m.* the son of अविश्वित.

इ 2nd conj. *Parasm.* with परि
to circumambulate.

इतस्ततः *adv.* to and fro.

उ a particle. [severe.

उग्र *m. n. f.* austere, keen,

उष् 1st conj. *Parasm.* to burn.

एकैक *pron. m. n. f.* one by one,
each one.

ऐन्द्र *m. n. f.* belonging to Indra.

कामप्रि *m.* one whose desires are
fulfilled.

कारय *caus. of कृ,* to cause any-
thing to be done.

कालेय *m.* name of certain giants.

कृतयुग *n.* the first of the four ages
according to Hindu mythology.

क्रश 1st conj. *Parasm.* with वि,
to cry out.

चर 1st conj. *Parasm.* to go, to
stalk abroad.

चिराद् *adv.* after a long time.

छद् 10th conj. with प्र, to conceal
anything.

जीवितलघूकृत *m. n. f.* disgraced
or degraded by life or by
continuing to live.

तप् 1st conj. *Parasm.* to perform
religious austerities.

तादृश *m. n. f.* like that.

तिमिर *m. n.* darkness, dark.

तुमुल *m. n. f.* violent, tumultuous.

वस with सम, to be afraid.

त्रैलोक्य *n.* the three worlds.

वद् 1st conj. *Ātm.* to give.

दधीच *m.* the name of a Rishi.

दय 1st conj. *Ātm.* to have com-
passion.

दानव *m.* a demon.

दिश *f.* direction.

दीन *m. n. f.* helpless, poor.

दोष *m.* censure or calumny.

दैर्बल्य *n.* weakness.

धिक् *ind.* lie upon!

पतङ्गवत् *adv.* like moths.

परमेष्ठिन् *m.* the god Brahmā.

परासु *m. n. f.* dead.

परिविष्ट *m.* one who distributes
food at the table.

पुरद्वार *n.* the gate of a city.

प्रभाव *m.* prowess, greatness.

प्लवंगम *m.* a monkey.

फण् 1st conj. *Parasm.* to go.

फल् 1st conj. *Parasm.* to bear
fruit.

बहु *adv.* highly, much.

विभीषण *m.* name of a brother of
Rāvana and ally of Rāma.

भ्रस्ज 6th conj. *Parasm. & Ātm.*
to bake.

आज् 1st conj. *Ātm.* to shine.

आश 1st conj. *Ātm.* to shine.

भ्लाश 1st conj. *Ātm.* to shine.

मदर्थे *adv.* for me.

मन्त्र् 10th conj. *Ātm.* to hold a
consultation, to consult.

मरुत् *m.* a god.

* See Lesson XVI., art. 22.

† This root has two bases, भ्रस्ज् and मर्ज् in all non-conjugational
tenses except the Benedict. *Parasm.* The स् of भ्रस्ज् is changed to ज्
when not dropped (X. p. 54.)

महत् *m.* name of a king.

महाभिषेक *m.* (महत् *m. n. f.* great and अभिषेक *m.* sprinkling water as on the head of a king when he is crowned), great coronation.

मलिन्य *n.* darkness, dirtiness.

मृज् *10th conj.* to wipe off.

मृषा *ind.* falsely.

मेध्य *m. n. f.* fit or destined to be sacrificed.

रणधुरा (रण *m. n.* धुर *f.* yoke) the brunt of battle.

रस् *1st conj. Parasm.* to scream.

रोदसी *n. dual*, heaven and earth.

रप् *1st conj. Parasm. with वि*, to lament.

रम् *1st conj. Ātm. with अव*, to depend on.

रौमश *m.* the name of a Rishi.

लोहबन्ध *m.* (लोह *m. n.* iron, बन्ध *m.* a bond, a fetter) a fetter of iron.

वज्र *m. n.* adamant.

वालिपुत्र *m.* the son of Vāli, a monkey chief.

विशुभ *m.* a god.

विश्रुत *m. n. f. past. part. pass.* of श्रु *with वि*, famous, famed as.

विभेदेवाः *m. plur.* all the gods.

वेग *m.* speed, velocity.

शक *m.* a name of Indra.

श्रि *with आ*, to depend on.

संवर्त *m.* the name of a priest.

सत्पुरुष *m.* a good man.

सभासद् *m.* a member of an assembly or court.

समन्तम् *adv.* round about.

सर्वतः *adv.* in every direction.

सविस्मय *m. n. f.* with wonder, wondering. [parts.]

सहस्रधा *adv.* into a thousand

साधु *adv.* well.

सुग्रीव *m.* name of a monkey chief and ally of Rāma.

सृज् *with उद्*, to abandon.

सेन्द्र *m. n. f.* with Indra.

स्तु *with अभि* to praise.

खुद् *6th conj. Parasm.* to break, to split asunder.

Death वध *m.*

Desperately प्रसङ्ग *ind. adv.* आत्मनिरपेक्षम् *adv.* साहसेन *instr.* used as an *adv.*

Destroy छिद् *7th conj. with उद्*,

सृद् *10th conj. with नि; उच्छे.*

नुम् *inf.* निष्कृत्यितुम् *inf.* [साद *m.*

Destruction ध्वंस *m.* नाश *m.* अव-

End कार्य *n.* फल *n.*; फलवाप्तये

dat. for the attainment of the fruit or end.

Means उपाय *m.* अभ्युपाय *m.*

Might प्रभाव *m.*

Place of refuge आश्रयस्थान *n.*

Purpose प्रयोजन *n.*

Religious austerities तपांसि *plur.*

Tenantless निर्जन *m. n. f.*

Visit आगमन *n.* आगम *m.*

LESSON XV.

Part I.

FIRST AND SECOND FUTURES AND CONDITIONAL.

1.—FIRST FUTURE.

1. To the root should be added the affix *तृ*, before which the final vowel or the penultimate short takes *Guṇa*. Nominative forms of the nouns thus made up are to be considered as the forms of the third person; and in the first and second persons, the corresponding forms of the *Parasmaipada* present tense of *अस्* should be appended to the nominative singular. When a root is *Ātmanepadi*, the *Ātmanepada* forms of *अस्* should be added.

2. To the affix *तृ*, *इ* is to be prefixed after *Set* roots and optionally after those that are optionally *Set*. *Aniṭ* roots, of course, do not admit it. The roots *इष*, *सहृ*, *लुभृ*, *रुष*, and *रिष* admit of *इ* optionally before *तृ*.

3. The augment *इ* in the case of the root *ग्रहृ* is long in all non-conjugational tenses except the Perfect. *तृ* and roots ending in *ऋ* (long) optionally lengthen it in all non-conjugational tenses except the Perfect, Benedictive *Ātm.*, and Aorist *Parasm.*

4. When the *हृ* of *सहृ* is dropped by III. p. 49, the preceding *अ* or *आ* is changed to *ओ* as that of *वहृ* in the same circumstances. (See II., p. 88.)

Parasm.

भृ.

	Sing.	Dual	Plur.
1st pers.	भवितास्मि	भवितास्वः	भवितास्मः
2nd "	भवितासि	भवितास्थः	भवितास्थ
3rd "	भविता	भवितारौ	भवितादः

सद्-सद् + ता-सद्+ता-सद् + धा—सद् + दा-सादा-सोदा by 5, p. 96. वह् similarly, वोदा ; लभ् + ता-लभ् + धा-लब्धा ; दद् + ता-दद् + ता-दद् + धा-दग्धा ; नद् + ता-नद् + ता by I (b), p. 88—नद् + धा-नद्धा ; सृज् + ता-सृज् + ता by 18, p. 82—सृप्+ता-सृप्+दा-सृष्टा ; सृप्-सर्त्ता or स्रता, by 19, p. 83; नृप्-तर्पिता, तर्त्ता or त्रता.

Átm.

सुद्.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	मोदिताहे	मोदितास्वहे	मोदितास्महे
2nd „	मोदितासे	मोदितासाथे	मोदिताध्वे
3rd „	मोदिता	मोदितारौ	मोदितारः

See 2, pp. 34-35.

II.—SECOND FUTURE.

1. The terminations of this tense are made up by prefixing *स्य* to those of the Present. The augment *इ* is to be prefixed to *स्य*, or not, or optionally, according to the nature of the root. Before the terminations, the final vowel and the penultimate short take *Guna*.

I. The final *स्* of a root is changed to *त्* when followed by a* non-personal termination with an initial *स्*.

2. After *गम् Parasm.*, *हन्* and roots ending in *ऋ* (short), *इ* is to be prefixed to *स्य* in this tense, though these roots are *Anit*, and optionally after *कृत्* and *नृत्*, though they are *Set*.

3. *कृप्*, *वृत्*, *वृष्*, *शृष्*, and *स्यन्द्*, are optionally *Parasmai-padi* in the Second Future, and, when so, the *स्य* does not take *इ* as appended to them. This holds good in the case of *कृप्* in the First Future also.

लभ्.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	लप्स्ये	लप्स्यावइ	लप्स्यामहे
2nd „	लप्स्यसे	लप्स्येथे	लप्स्यध्वे
3rd „	लप्स्यते	लप्स्येते	लप्स्यन्ते

* By this expression are meant all terminations with the exception of those which express number and person as *मि*, *सि*, *ति*, &c., and one or two others.

	भू.		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	भविष्यामि	भविष्यावः	भविष्यामः
2nd „	भविष्यसि	भविष्यथः	भविष्यथ
3rd „	भविष्यति	भविष्यतः	भविष्यन्ति

लभ् + स्य-लप्+स्य + ते-लप्स्यते; दिश् + स्य-देश्-देश्-देक्-देक्+प्यति-देश्यति;
 दृढ् + स्य-दोढ्-दोष्-धोष्-धोक्-धोक् + प्यति-धोक्ष्यति; दृश् + स्य-द्रश् by 18,
 p. 82-द्रष्-द्रक्-द्रक् + प्यति-द्रक्ष्यति; स्मृप् + स्यति-स्मर्ष् or स्मृप् by 19,
 p. 82-स्मर्ष्यति or स्मप्स्यति; तृप्-तर्पिष्यति, तप्स्यति or त्रप्स्यति;
 वृष् + स्य-वर्ष्-वर्त्-वत्स्यति or वर्षिष्यते by 3, p. 97; स्यन्त्स्यति, स्यन्दिष्यते
 or स्यन्त्स्यते.

III.—CONDITIONAL.

1. In the Conditional, the terminations of the Imperfect are appended to स्य, instead of those of the Present. The temporal augment अ is to be prefixed to the root; in other respects the forms are exactly like those of the Second Future.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अलप्स्ये	अलप्स्यावहि	अलप्स्यामहि
2nd „	अलप्स्यथाः	अलप्स्येथाम्	अलप्स्यध्वम्
3rd „	अलप्स्यत	अलप्स्येताम्	अलप्स्यन्त
1st pers.	अभविष्यम्	अभविष्याव	अभविष्याम
2nd „	अभविष्यः	अभविष्यतम्	अभविष्यत
3rd „	अभविष्यत्	अभविष्यताम्	अभविष्यन्

2. इ with अवि optionally substitutes गा for इ in the Aorist and the Conditional. It is then changed to गी before consonants; as अद्यैष्यत or अद्यगीष्यत 3rd pers. sing.

3. The passive forms of non-conjugational tenses are made up simply by appending the Âtmanepada terminations to the prepared base.

4. The Second Future expresses futurity generally, and specifically the futurity of *this day*. The First Future expresses specifically the futurity *not of this day*. The conditional is used in those conditional sentences in which the non-performance of the action is implied. It expresses both future and past times. In the latter particular, it resembles the English Pluperfect conditional.

हरिद्वारं गमिष्यामि तत्र च गङ्गाया उद्गमं हिमाचलं च द्रक्ष्यामि
सर्वासां देवतानां पूजां च विधाय स्वकीयं ग्रामं प्रतिनिवत्स्यामि ।

यद्यत्ते हितकरं तत्सर्वं कर्तुं यतिष्ये ।

स्वाभिनादिष्टोऽपि पुष्पाणि नानयसि यदानीतानि न वेति स
प्रक्ष्यति तदा किं प्रतिवक्ष्यसि ।

अस्माकं मित्रं हिरण्यको नाम मूषकराजो गण्डकीतीरे चित्रवने
निवसति सोऽस्माकं पाशांश्छेत्यति ।

यदि मे बाणपथमायास्यस्यसंशयं मरिष्यसि ।

सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् ।

यदि स धर्ममत्यक्ष्यदुःस्वभाक्समवर्तिष्यत ।

कुसुमपुर एकस्मिन्गृहे शत्रुणा पातितमग्निं यदि कृष्णवर्मा न
निरवापयिष्यत्तदा सर्वमेव नगरमग्निरधक्ष्यत् ।

कुम्भकर्णस्य गात्राणि रामो रणे कर्त्स्यतीति केन संभावितम् ।

पुष्करेण भ्रात्रा ब्यूते जितो नलो राज्यात्परिभ्रष्टो दमयन्त्या
सह वनमियाय । तत्रापि कलिना बहुविधैश्छलैः पीडितः सुतां
दमयन्तीमुत्सृज्यैकास्मिन्स्थले जगाम । गच्छंश्च महान्तं दावं
ददर्श । तन्मध्ये कर्कोटको नाम नाग आसीत् । तं स राजाभ्रे-
र्मध्यादुद्धृत्य कानिचित्पदानि निनाय । दशमे पदे कर्कोटको
नलमदशत् । तेन नैषधस्य स्वीयं रूपमन्तरधीयत । आत्मानं
विकृतं दृष्ट्वा स राजा विस्मितस्तस्थौ ।

ततः कर्कोटको नागः सान्त्वयन्नलमब्रवीत् ।

मया तेऽन्तर्हितं रूपं न त्वां विदुर्जना इति ॥

यत्कृते चासि निकृतो दुःखेन महता नल ।

विषेण स मदीयेन त्वयि दुःखं निवत्स्यति ॥

विषेण संवृतैर्गात्रैर्यावत्त्वां न विमोक्ष्यति ।

तावत्त्वयि महाराज दुःखं वै स निवत्स्यति ॥

अनागा येन निकृतस्त्वमनहो जनाधिप ।

क्रोधादसूययित्वा तं रक्षा मे भवतः कृता ॥

न ते भयं महावीर दंष्ट्रिभ्यः शत्रुतोऽपि वा ।
 ब्रह्मर्षिभ्यश्च भविता मत्प्रसादान्नराधिप ॥
 राजन्विषनिमित्ता च न ते पीडा भविष्यति ।
 सङ्ग्रामेषु च राजेन्द्र शश्वज्जयमवाप्स्यसि ॥
 गच्छ राजन्नितः सूतो बाहुकोऽहमिति ब्रुवन् ।
 समीपमृतुपर्णस्य स हि चैवाक्षनैषुणः ॥
 अयोध्यां नगरां रम्यामद्य वै निषधेश्वर ।
 स तेऽक्षहृदयं दाता राजाश्वहृदयेन वै ॥
 इक्ष्वाकुकुलजः श्रीमान्निमन्त्र चैव भविष्यति ।
 भविष्यसि यदाक्षह्नः श्रेयसा योक्ष्यसे तदा ॥
 समेष्यसि च वारैस्त्वं मा स्म शोके मनः कृथाः* ।
 राज्येन तनयाभ्यां च सत्यमेतद्वीमि ते ॥
 स्वं रूपं च यदा द्रष्टुमिच्छेथास्त्वं नराधिप ।
 संस्मर्तव्यस्तदा तेऽहं वासश्चेदं मिवासयेः ॥
 अनेन वाससा च्छन्नः स्वं रूपं प्रतिपत्स्यसे ।
 इत्युक्त्वा प्रददौ तस्मै दिव्यं वासोयुगं तदा ॥
 एवं नलं च संदिश्य वासो दत्त्वा च कौरवां ।
 नागराजस्ततोऽं राजंस्तत्रैवान्तरधीयत ॥
 मरिष्यामि विजेष्वे वा हताश्चेत्तनया मम ।
 हनिष्यामि रिपूंस्तूर्णं न जीविष्यामि दुःखितः ॥
 स्मेष्यन्ते मुमयो देवाः कथयिष्यन्ति चानिशम् ।
 वशग्रीवस्य दुर्नीतैर्विनष्टं रक्षसां कुलम् ॥
 मधुकर मदिराध्याः शंस तस्याः प्रवृत्तिं
 वरतनुरथवासौ नैव दृष्ट्वा त्वया मे ।
 यदि सुरभिर्मवाप्स्यस्तन्मुखोच्छ्वासमन्धं
 तव रतिरभविष्यत्पुण्डरीके किमस्मिन् ॥

* This is the form of the 2nd pers. sing. of the Âtm. Aorist of कृ with the temporal augment dropped (See 2., Lesson XXII.)

† This refers to the king to whom the story of Nala is narrated.

अकरिष्यदसौ* पापमतिनिष्करुणैव सा ।
नाशविष्यमहं तत्र यदि तत्परिपन्थिनी ॥

If I do not see [दृश] Nala to-day, I will throw [त्यज् with परि] myself into a fire, and perish [मृ].

The king does not tell me the object of his visit. Well, I shall know [ज्ञा] it in the end.

Sudeva, go to Rituparna, and tell him, "Damayanti is going to (will) institute [स्था with आ] a new Svayamvara ; many princes and kings go there, and it will come off [वृत् with प्र] to-morrow."

"If you wish, go to Kuṇḍinapura in a single day; for as soon as the sun rises [इ with उद्], she will choose [वृ] a second husband."

Damayanti gave much wealth to Parnāda, and said, "I will give [दा] you more when Nala comes [गम् with आ]. Thou hast done much for me, none else will do [कृ] so much ; for now, as a consequence of your efforts†, I shall soon be united [युज् pass., इ or गम् with सम्] to my husband."

Oh Bâhuka ! thou shouldst not deceive me ; how will these weak horses bear [वद् or नी] me to Kuṇḍinapura in a single day ?

We will now mount [रुह् with आ] our horses and run swiftly.

Bâhuka said to the king, "Thou hast told me the number of leaves and fruits on this tree. Well, I will fell [caus. of †शद् or छिद्] it in your presence, and count the leaves."

I will not touch [स्पृश] you, because you eat with Chândâlas.

I do not know when he will begin [रम् with आ] to construct a house to live in.

*Said of a wicked woman who wanted to kill a young maid out of spite for her husband, but was prevented by a holy dame, who is the speaker.

† यत्नसामर्थ्यात् or some such expression should be used.

‡ The द् of this root is changed to त् in the causal.

Had Yajñadatta made a bow [नस्त्र with व्र] to him when he entered the house, he would not have considered [मन्] him a conceited fellow.

Had he gone गम्] into the presence of his enemy unguarded, the enemy would have killed [हन्] him.

Had the cobra bitten [दंश] him at the time, and had there been [भू] nobody to get medicine, Devadatta would certainly have died [मृ or रम् with उप].

Thou wilt, by my blessing, enjoy [भुज्] supreme power in this world, and get [आप् or लभ्] a son possessing all thy virtues ; keep all thy subjects contented.

Part II.

PASSIVE.

In addition to the rules given in the First Book and in some lessons of this, the student should commit to memory the following:—

1. य added to roots in the conjugational tenses is weak.
2. The following changes take place before the य of the passive :—
 - a. Roots ending in क् change it to रि; as क्रियते from कृ.
 - b. क् preceded by a conjunct consonant and of the roots जागृ and कृ is changed to गुण; as स्मर्यते from स्मृ.
 - c. Art. 4 Lesson XIV. holds good in this case ; as उच्यते from वच्.
 - d. दा and धा and other roots assuming these forms,* मां, स्था, गै, पा 'to drink,' सो and हा 'to abandon,' change their final vowel to ई before य; as दीयते, धीयते, &c.
 - e. A final इ or उ is lengthened; as जीयते from जि, स्तुयते from स्तु.
 - f. Art. 9, p. 2, is also applicable here.
 - g. Some roots such as गन्ध्, अङ् 'to go,' शंस, दंश, सज्, रज्, अज्, भज्, स्कन्द्, ग्रन्थ्, स्तम्भ्, वन्ध्, भ्रंश &c. drop their nasals.

* Whenever this expression is used, always understand दा 2nd conj. 'to cut,' and दै 1st conj. 'to purify,' to be excepted.

3. The passive forms of the First and Second Future and of the Conditional of roots ending in a vowel, and of हन्, ग्रह्, and दृश् are optionally made up by changing the vowel to its Vṛiddhi,* and appending the Âtmanepada terminations of those tenses with इ prefixed to them even when the root is Anit, य् is added to roots ending in आ in these optional forms.

a. Explain the following :—

स्तर्यते, स्तीर्यते, तीर्ये, पूर्ये, उन्नते, अवसीयते, भाविष्यते, घानिष्यते, भविष्यते, दर्शिष्यते, द्रक्ष्यते, हारिष्यते, नायिष्यते, नेष्यते, स्थास्यते, हरिष्यते, स्थायिष्यते.

b. Write down the passive forms of the Second Future of :—

ह, हृ, वप्, यञ्, सद्, नद्, रुद्, लिद्, बन्ध्, ग्लै, हल, भिद्, टन्, रुच्, दु, छ, सौ, स्तु, रु, शास् ;

And of the Present and Imperfect of the following :—

शृ, वप्, यञ्, दृ, वृ, कृ, मृ, स्मृ, व्यच् .

VOCABULARY XV.

अक्ष *m.* dice used in gambling.

अक्षज्ञ *m. n. f.* one who knows (the secret of playing at) dice.

अक्षनैपुण *m. n. f.* one who is possessed of skill in playing at dice. [ing dice.

अक्षहृदय *n.* the secret of manag-

आतिनिष्करुण *m. n. f.* (अति very, very much) very pitiless or cruel.

अनर्ह *m. n. f.* not deserving.

अनागस् *m. n. f.* innocent, not guilty. [stantly, continuously.

अनिशम् *adv.* frequently, con-

अश्वहृदय *n.* the secret of manag-
ing horses.

असंशयम् *adv.* undoubtedly.

असूयया to wish ill to, to bear malice to.

इक्ष्वाकु *m.* the progenitor of the solar race of kings.

ईश्वर *m.* ruler.

उद्गम *m.* source, springing up.

कर्कोटक *m.* name of a serpent.

कलि *m.* the principle of evil.

कुण्डिनपुर *n.* name of a town.

कुम्भकर्ण *m.* name of a brother of Râvâṇa.

कुलज *m. n. f.* (कुल *n.* family, and ज from जन्, to be produced) born in a family, of the race of.

* This does not apply to हृश् which takes Guṇa only, while it does apply to नू and वृ of the 6th conjugation which generally do not take either Guṇa or Vṛiddhi. (See 11., p. 81.)

† This is a nominal verb, formed from असूया by dropping the final vowel and adding अय as in the 10th conjugation.

कृ *with* नि, to injure, to wrong.
 कृते *ind.* for, on account of.
 कौरव *m.* a descendant of the Kurus.
 गण्डकी *f.* name of a river; गण्डकी-
 तीर *n.* a bank of the Gandakî.
 गात्र *n.* limb, body.
 चित्रवन *n.* name of a forest.
 छल *m. n.* fraud.
 तनय *m.* a son.
 तन्मध्ये (तद् and मध्ये) in the
 midst of it.
 तन्मुखोच्छ्वासगन्ध *m.* (उच्छ्वास *m.*
 breathing, गन्ध *m.* perfume,
 smell) the fragrance of the
 breath of her mouth.
 दंष्ट्रिन् *m.* an animal having sharp
 teeth, a snake.
 दशम *m. n. f.* tenth. [forest.
 दाव *m.* a forest conflagration, a
 दुःखभाज् *m. n. f.* one who suffers
 pain, unhappy.
 दुःखित *m. n. f.* afflicted.
 दुर्नीत *n.* an evil or imprudent act.
 धा *with* अन्तर, to hide or conceal.
 निषधेश्वर *m.* lord or king of a
 country named Nishadha.
 नैपुण्य *n.* skill.
 नैषध *m.* king of a country named
 Nishadha, Nala.
 पद् *with* प्रति, to attain.
 परिपन्थिन् *m. n. f.* one who stands
 in the way or obstructs; तत्प-
 रिपन्थिनी *f.* standing in its way.
 परिभ्रष्ट *past part.* of भ्रंश् *with*

Blessing आशिष *f.*

Conceited अवलिप्त *past part.*

Construct मा *with* निर.

Deceive धा *with* अति and सम्,

परि, deprived of, fallen, de-
 praved.

पातित (*past part. pass.* of the
 causal of पत्) thrown.

पुष्कर *m.* a proper name.

बहुविध *m. n. f.* of various sorts.

वाणपथ *m.* (पथिन् *m.* a way) the
 way or range of an arrow.

वाहुक *m.* the name of Nala dis-
 guised as a charioteer.

मूषक *m.* mouse; मूषकराज *m.*
 king of mice.

युग *n.* a pair, a couple ; वासोयुग
n. a pair of clothes.

रति *f.* love.

वच् *with* प्रति, to answer.

वस् *caus. with* नि, to put on a
 garment, to dress.

वापय *caus.* of वा, *with* निर, to
 extinguish. [destroyed.

विनष्ट *past part.* of नश् *with* वि,
 विस्मित *past part.* of स्मि *with* वि,
 surprised.

शत्रुतश्च *adv.* from an enemy.

शश्वत् *adv.* perpetually.

संभावित *past pass. part.* of *caus.*
 of भू *with* सम्, thought of,
 thought possible. [bered.

संस्मर्तव्य *m. n. f.* to be remem.

सुभिक्ष *n.* abundance of food.

सूत *m.* a charioteer.

स्वकीय *m. n. f.* one's own.

हरिद्वार *n.* name of a holy place
 at the foot of the Himâlayas.

हिमाचल *m.* the Himâlayas.

हिरण्यक *m.* name of a mouse.

लभ् *with* वि and प्र, वञ्च् 10th
conj. Âtm.

End उदर्क *m.* अवसान *n.* परिणाम
m.; उदर्क &c. in the end.

Fellow कायुरुष <i>m.</i>	[अनु.] Sudeva सुदेव <i>m.</i> a proper name.
Keep contented रज्ज् <i>caus.</i> with	Supreme power साम्राज्य <i>n.</i> पार-
Number संख्या <i>f.</i>	मेष्ठ्य <i>n.</i>
Object प्रयोजन <i>n.</i> उद्देश <i>m.</i>	Unguarded अरक्षित <i>past part.</i>
Parnāda पर्णाद <i>m.</i> a proper name.	<i>pass.</i>
Presence, in one's, समक्षम् <i>adv.</i>	Visit आगमन <i>n.</i>
प्रत्यक्षम् <i>adv.</i>	

LESSON XVI.

DECLENSIONAL IRREGULARITIES.

The student should remember the terminations given at the head of Lesson XXV., First Book.

1. We will here notice only the anomalous case-forms of several nouns; the rest are to be made up by simply adding the case terminations and observing the general Sandhi rules. The vocative singular, except when specified, is to be considered to be like the corresponding nominative.

2. विश्वपा, ब्रह्म, and other nouns whose latter members, or which, in themselves, are roots ending in आ, drop the ending आ when followed by vowel terminations beginning with the acc. plural.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	विश्वपाः	विश्वपौ	विश्वपाः
<i>Acc.</i>	विश्वपाम्	विश्वपौ	विश्वपः

3. The voc. sing., the gen. plur., and the first six forms of पति are like those of हरि, and the abl., gen., and loc. sings. are पत्युः-त्युः-त्यौ.

4. The first five forms of सखि are सखा, सखायौ-यः-यम्-यौ; the acc. plur. is सखीन्, and the abl., gen., and loc. sings. and the gen. plur. are सख्युः-ख्युः-ख्यौ-खीनाम्. The voc. sing. is सखे.

5. श्री, धी, भू, and other nouns which are derived from roots without the addition of any termination, and the nouns भू and क्षी change their final इ or उ, short or long, to इप् or उप् respectively before the vowel terminations. क्षी takes the terminations of नदी, while श्री, धी, भू and other feminine nouns of this description take them optionally in the dat., abl., gen.

and loc. sings. and gen. plur. The acc. sing. of **स्त्री** is **स्त्रीम्** or **स्त्रियम्** and the plural **स्त्रीः** or **स्त्रियः**. The voc. sing. is **स्त्री**.

6. Feminine root-nouns in **ई**, such as **धृ** and **श्री**, and **तरी**, **तन्त्री** and **लक्ष्मी** do not drop the **स्** of the nom. sing.

	स्त्री.		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	स्त्री	स्त्रियौ	स्त्रियः
<i>Acc.</i>	स्त्रियम्-स्त्रीम्	स्त्रियौ	स्त्रियः-स्त्रीः &c.
<i>Dat.</i>	स्त्रियै	स्त्रीभ्याम्	स्त्रीभ्यः
<i>Abl.</i>	स्त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
<i>Gen.</i>	स्त्रियाः	स्त्रियोः	स्त्रीणाम्
<i>Loc.</i>	स्त्रियाम् &c.		
<i>Voc.</i>	स्त्री		
	श्री.		
<i>Nom.</i>	श्रीः	श्रियौ	श्रियः
<i>Acc.</i>	श्रियम्	श्रियौ	श्रियः &c.
<i>Dat.</i>	श्रिये-श्रियै	श्रीभ्याम्	श्रीभ्यः
<i>Abl.</i>	श्रियः-श्रियाः	श्रीभ्याम्	श्रीभ्यः
<i>Gen.</i>	श्रियः-श्रियाः	श्रियोः	श्रियाम्-श्रीणाम्
<i>Loc.</i>	श्रियि-श्रियाम् &c.		
<i>Voc.</i>	श्रीः		
	धृ.		
<i>Nom.</i>	धृः	ध्रुवौ	ध्रुवः &c.
<i>Gen.</i>	ध्रुवः-ध्रुवाः	ध्रुवोः	ध्रुवाम्-ध्रूणाम् &c.
<i>Voc.</i>	धृः		

7. (a.) The **इ** or **उ**, short or long, of a root-noun is changed to **य** or **व** when it is not preceded by a radical conjunct consonant, and at the same time when the noun is preceded by a preposition as applied to the root and not the noun, or by a substantive which in the dissolution of the compound takes an oblique case; as ***ग्रामणीः-प्यौ-प्यः-प्यम्**; **प्रधीः-ध्यौ-ध्यः**; **उन्नीः-उन्धौ-उन्धः**. The loc. sing. of **ग्रामणी** and other nouns ending in **नी** is formed by adding the termination **आम्**; as **ग्रामण्याम्**. Nouns like **ग्रामणी** and **सेनानी**, which primarily signify a male occupation, are declined like the masculine, even when used as adjectives to qualify feminine substantives. Other root-nouns in long **ई** or **ऊ** that change these

* Dissolution :-ग्रामं नयतीति ग्रामणीः ।

vowels to य् or व् as above are, when feminine, declined like नदी or वधू. For the nom. sing. of the former, see 6, p. 106.

प्रथी f.

	Sing.	Dual	Plur.
Dat.	प्रथ्यै	प्रथीभ्याम्	प्रथीभ्यः
Abl.	प्रथ्याः	प्रथीभ्याम्	प्रथीभ्यः
Gen.	प्रथ्याः	प्रथ्योः	प्रथीनाम्

पुनर्भू, also feminine, is similarly declined.

(b) *Exceptions*—सुधी and nouns ending in भू; as सुधीः-धियौ-धियः, स्वयंभूः-भुवौ-भुवः &c. These nouns and others that change the ई or ऊ to इय् or उय् when feminine are declined like श्री, see 5, p. 106.

(c) *Counter-exceptions*.—वर्षाभू and पुनर्भू, as वर्षाभ्यौ &c.

8. गो and द्यो change their final ओ to औ in the first five inflections, as गौः-गावौ-वः, &c. The acc. sings. are गाम् and द्याम्, and plurals गाः and द्याः. The abl. and gen. sings. are गोः and द्योः. All nouns ending in ओ are thus declined.

9. नौ and ग्लौ have no peculiarities.

10. ऐ before the consonantal terminations becomes रा; as राः, रायौ &c.; Instr. राया-राभ्याम्-राभिः.

11. अस्थि, दधि, सक्थि and अक्षि are to be considered as अस्थन्, दधन्, सक्थन्, and अक्षन् when followed by the vowel terminations beginning with the instr. sing., and are declined like nouns ending in अन्. They are declined like वारि in the first two cases.

Nom. Acc.	अस्थि	अस्थिनी	अस्थीनि
Instr.	अस्थ्ना	अस्थिभ्याम्	अस्थिभिः &c.

A great many roots become nouns without the addition of any termination.

12. The changes of the final ह् of a root when followed by particular consonants have been explained in Lessons IX. and XIV.

Thus in the case of लिङ्, a root-noun, the termination स् being dropped, the ह् is changed to ल् by I p. 49, and that to र् or इ by II. p. 58. Before भ्याम् and other such terminations it is changed to इ by VI. pp. 50-51. So we have

<i>Nom.</i>	लिङ्-इ	लिङ्गौ	लिङ्गः &c.
<i>Instr.</i>	लिङ्गा	लिङ्गभ्याम्	लिङ्गभिः

दुह्—स् being dropped, we have, by V. p. 50, दुघ्; by VII. p. 51, धुघ्, and by II. p. 58, धुक् or धुग्. Before भ्याम् and such other terminations we have दुघ् + भ्याम् by V. p. 50. Then,

13. The change mentioned in VII. Lesson IX. takes place before the consonantal terminations.

By this and VI., pp. 50-51, we have धुग्भ्याम्, &c. Loc. plur. धुक्षु.

14. The first five inflected forms of अनङ्गह् are अनङ्गान्-ङ्गाहौ-हः-हम्-हौ. The voc. sing. is अनङ्गन्. The final ह् is changed to द् when followed by the consonantal terminations; as अनङ्गद्व्याम्-अनङ्गद्विः &c.

15. The nom. sing. of दिव् is द्यौः. It becomes द्यु before the consonantal terminations, as द्युभ्याम्.

16. Nouns ending in the syllable हन्, such as वृत्रहन्, and the nouns अर्यमन् and पूषन् differ from other nouns ending in अन्, in lengthening the penultimate अ in the nom. sing. only. The न् of वृत्रहन् is changed to ण when अ is not dropped; as वृत्रहा-हणौ-हणः nom.; वृत्रघ्ना-हभ्याम्-हभिः instr. &c.

About the change of ह् to घ् when the अ is dropped, see Rule 2 c., p. 51.

17. खन्, युवन्, and मघवन् change their व् to उ when followed by the vowel terminations beginning with the acc. plur, as शुनः, युनः, मघोनः acc. plur. &c. In other respects they follow the general declension of nouns ending in अन्.

18. The first five forms of पथिन् are पन्थाः-न्थानौ-नः-नम्-नौ. The final इन् is dropped before the vowel terminations. In other respects it follows the general declension of nouns ending in इन्; as पथः acc. plur. पथा-थिभ्याम्-थिभिः instr. &c. The voc. sing. is पन्थाः like the nom. sing.

19. मथिन् is declined similarly. ऋमुक्षिन् differs from these only in the non-insertion of the nasal in the first five inflection; as ऋमुक्षाः-क्षाणौ-क्षाणः nom.; ऋमुक्षः acc. plur.; ऋमुक्षा instr. sing.

20. The ज् of परिव्राज् obeys rule IX. Lesson IX.

Nom. sing. परित्राञ्-परित्राप्, स being dropped,—परित्राट्-इ by II. p. 58. Instr. dual परित्राञ् + भ्याम्—परित्राप् + भ्याम् by the above—परित्राट्भ्याम् by VI. pp. 50-51.

So also nom. sing. of विश्; विश्-विष् by IX. p. 52, स being dropped—विट्-इ by II. p. 58. Instr. dual विश्-विष्-विट्भ्याम्.

Decline similarly देवेज् (देव+यज्), निश्, विश्वसृज्, राज् &c.

21. प्राच्, प्रत्यच्, उदच्, अवाच्, सम्पच् and तिर्यच् have a nasal inserted before the final consonant in the first five inflections of the masc. The nom. sings. are प्राङ्, प्रत्यङ्, उदङ्, &c. Before the vowel terminations beginning with the acc. plur. and before the neuter nom. and acc. dual ई, प्रत्य, उद, सम्प and तिर्य become प्रती, उदी, समी and तिरश्च; as प्रतीचः, उदीचः, समीचः and तिरश्चः acc. plur. masc. The feminine forms of these are made up by adding ई to the crude thus modified, as प्राची, प्रतीची, &c.

Masc.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	तिर्यङ्	तिर्यञ्चौ	तिर्यञ्चः
<i>Acc.</i>	तिर्यञ्चम्	तिर्यञ्चौ	तिरश्चः
<i>Instr.</i>	तिरश्चा	तिर्यग्भ्याम्	तिर्यग्भिः &c.

Neut.

<i>Nom. & Acc.</i>	तिर्यङ्-ग	तिरश्ची	तिर्यञ्चि
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22. सज्, तादृश्, दिश् and दृश् change the final to क् or ग् when followed by hard or soft consonants, and to either when followed by nothing; nom. sing. सक् or सग, instr. du. सग्भ्याम्, loc. plur. सङ्.

23. Present participles of the roots enumerated in 7, p. 53, and of those of the third conjugation do not insert न् before the final in the first five inflections of the masc. In the nom. and acc. plur. of the neuter they insert न् optionally. The nom. and acc. duals of the neuter, and the feminine base are formed by simply adding ई.

विभत् *pres. part. of भृ.*

Masc.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	विभत्	विभतौ	विभतः
<i>Acc.</i>	विभतम्	विभतौ	विभतः &c.

		<i>Neut.</i>	
<i>Nom. & Acc.</i>	विभ्रत्	विभ्रती	विभ्रति-विभ्रन्ति &c.
<i>Fem.</i>	विभ्रती		

24. The present participles of roots ending in आ of the second conjugation, like those of roots of the 6th conjugation, insert न् optionally before the ई of the feminine and of the neuter nom. and acc. dual; यात्—याती or यान्ती *n. nom.* and *acc. du.* and *fem.*

25. The first five forms of पुंस् are पुमान्-मांसौ-मांसः-मांसम्-मांसौ. The voc. sing. is पुमन्. The ending स् is dropped before the consonantal terminations.

26. गिर and other nouns ending in र् such as पुर, धुर, &c., and आशिस lengthen the penultimate when followed by a consonantal termination, or by nothing. The स् of the last becomes ष under the usual circumstances. In the case of the Loc. Plur. we have the following rule:—

I. The change of स् to ष mentioned in note ‡, p. 97, F. B., takes place even if an anusvâra, a visarga, or श्, ष्, or स् intervene between the previous vowel and स्; आशीःषु or आशीषु.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	गीः	गिरौ	गिरः
<i>Acc.</i>	गिरम्	गिरौ	गिरः
<i>Instr.</i>	गिरा	गीर्भ्याम्	गीर्भिः &c.

27. अप् is declined in the plural only. The nom. is आपः. Its प् is changed to द् before the terminations with an initial भ्; अद्भिः instr.

28. The final न् of अहन् is changed to र् before the nom. sing. and to visarga before the other consonantal terminations.

<i>Nom. & Acc.</i>	अहः	अह्नी-अहनी	अहानि
<i>Instr.</i>	अह्ना	अहोभ्याम्	अहोभिः &c.

अहर्भाति where अहर is nom. sing.

29. पूर्व, पर, अवर, दक्षिण, उत्तर, अपर, अधर, and स्व, when they indicate mere relation (in space, time, or person), and अन्तर when it means 'internal' or 'under-garment' are declined like pronouns. They are optionally so declined in the nom. plur. and abl. and loc. sing.; as पूर्वे or पूर्वाः, पूर्वात् or पूर्वस्मात्, पूर्वे or पूर्वस्मिन्.

30. The following ten words, which are pronouns and are declined as such, form the sing. of the nom. and acc. neuter by adding *त्* or *द्*:— *अन्य, अन्यतर, कतर, कतम, यतर, यतम, ततर, ततम, एकतम, इतर*; as *अन्यत्द्, कतरत्द्*.

31. The nom. plural masc. of *चरम, अल्प, अर्थ, कतिपय*, and *नेम* is optionally formed like that of pronouns. *नेम* is a pronoun.

32. *पपी, ययी* and other masc. nouns ending in *ई* form their acc. sing. and plur. by adding *म्* and *न्* respectively.

33. The word *क्रोष्टु* is declined as if it were *क्रोष्टृ*, necessarily in the first five inflections, and optionally before the vowel terminations beginning with the instr. sing. except that of the gen. plur., the form of which is *क्रोष्टूनाम्* alone. The voc. sing. is *क्रोष्टो*. In other respects it is declined like masculine nouns in *उ*.

34. The words *जरा* and *निर्जर* optionally assume the forms *जरस्* and *निर्जरस्* before the vowel terminations; in other respects the first is declined like feminine nouns in *आ* and the other like nouns in *अ*; *जरा, जरसौ* or *जरे* &c.

35. *अर्वन्* is declined like nouns ending in *वत्* except in the nom. and voc. sing. When the negative particle *अन्* is prefixed, it is declined like *आत्मन्*.

36. *उशनस्* differs from other nouns ending in *अस्* (as *चन्द्रमस्*) in the nom. sing., which is *उशना*, and the voc. sing. which is optionally *उशनन्, उशन*, or *उशनः*.

37. Before the vowel terminations beginning with the acc. plur. the ending syllable *वाद्* of certain nouns is changed to *ऊद्*, the *ऊ* of which with the preceding *अ* or *आ* becomes *औ*, as *विश्वौहः* acc. plur. of *विश्ववाद्*. *ह्* is changed to *इ* &c. as in the case of *लिद्*, and we have *विश्ववाद्-इ* nom. sing., *विश्ववाद्भ्याम्* instr. dual, &c.

38. The *स्* of *तुरासाद्* is changed to *प्* before the consonantal terminations.

39. *दोषन् m. n. असन् n. दत् m. पद् m. नस् f. मास् m. हृद् n. मांस (मांस) n. पृत् f. स्तु m. n. शक्न् n. उदन् n. आसन् n. निश् f.* have no forms for the nom. and the sing. and dual of the acc. In other cases they are declined according to the general rules. The *स्* of *मास्* and *मांस* is dropped before the consonantal terminations. *मास्* however does not drop its *स्* before *सु*.

यदा महान्वैयाकरणः पाणिनिः समजायत तदा व्याकरण-
विषये प्राचां कानिचिन्मृतानि प्रतीचां मतेभ्यो भिन्नान्यासन् ।

पूर्वेषां संप्रदायमनुसृत्य ग्रन्थारम्भे देवतां स्तौमि ।

विधवायाः पुनरुद्वाहः सशास्त्र इत्येके* शास्त्रविरुद्ध इत्यन्ये कलौ
प्रतिषिद्ध इत्यपरे वदन्ति ।

विवाहविधवावर्यमणं पूषणं चाधिकृत्य मन्त्रान्पठन्ति ।

अपराधं विना पत्युर्नारी तस्मै प्रकुप्यति ।

प्रजापीडनजो वही राज्ञः श्रियं कुलं प्राणांश्च दहति ।

यस्मिन्शकटे सोमो †राजानीयते तस्य धुर्यन्यतरोऽनङ्गान्युक्तः
स्यादन्यतरो विमुक्तोऽथ राजानमुपावहरेयुः ।

यूनां बुद्धिः शास्त्रैः संस्क्रियते ।

पत्या परित्यक्ता विधवा वा यान्यं पतिं विन्दते सा पुनर्भूभवति ।

दिवि यथा संख्यातीतास्तारकास्तथैव दाशरथौ रामे गुणाः ।

तस्याश्चाविव्रज्याः स्त्रिया लावण्यं पश्यन्तो जना अक्ष्णां फलं
प्रापुः ।

इन्द्रियं वा एतदस्मिँल्लोके यदधि । यदध्नाभिर्विश्र्वतीन्द्रियमेवा-‡
स्मिँस्तद्दधाति ।

मधुराभिर्गीर्भिः साधुं सान्त्वयामास गोविन्दः । स साधुश्च
तमाशीर्भिरनुगृह्येष्टं प्रदेशं जगाम ।

॥अस्त्रा रक्षः संसृजतात् ।

एकः शब्दः सम्यग्ज्ञातः सम्यक्प्रयुक्तश्च स्वर्गे लोके कामधुग्भव-
तीति वैयाकरणानां मतम् ।

पुण्येऽहनि पुरोधास्तं राज्येऽभिषिषेच मन्त्रं चेमं पपाठ ।

* See Art. 4 Lesson XVII.

† The sacred plant Soma is often spoken of as राजा or king. The subject of उपावहरेयुः is ऋत्विजः, understood.

‡ This refers to the person who is sprinkled over with water or curdled milk.

§ तद् is here equivalent to 'therefore.'

॥ When the victim is killed at a sacrifice its blood is given away to evil spirits. तात् is a termination optionally used to form the 2nd and 3rd pers. sing. of the Imperative, when the sense is that of an expression of wish or desire. It is a weak termination,

यामिरिन्द्रमभ्यविश्वत्प्रजापतिः सोमं राजानं वरुणं यमं मनुं
तामिरद्भिरमिषिञ्चामि त्वामहं राज्ञां त्वमधिराजो भवेह ।

देवासुरा वा एषु लोकेषु संयेतिरे । त एतस्यां प्राच्यां दिशि
येतिरे तांस्ततोऽसुरा अजयन् । ते दक्षिणस्यां दिशि येतिरे तां-
स्ततोऽसुरा अजयन् । ते प्रतीच्यां दिशि येतिरे तांस्ततोऽसुरा अज-
यन् । त उदीच्यां दिशि येतिरे तांस्ततोऽसुरा अजयन् ।

आदित्यचन्द्रावनिलोऽनलश्च
द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च संध्ये
धर्मोऽपि जानाति नरस्य वृत्तम् ॥

अवश्यं नश्वरे देहे दुर्दमे च यमे द्विषि ।
हास्यं नास्याद्विनिर्याति यत्पुंसामिदमद्भुतम् ॥
सत्यं संसृतिगतेयं दुःखैः पूर्णा निरन्तरम् ।
यतस्तद्व्यतिरेकेण नान्यत्किंचिदिहाप्यते ॥
अनित्ये प्रियसंवासे संसारे चक्रवद्गतौ ।
पथि संगतमेवैतज्ज्ञाता माता पिता सखा ॥
हृदि विद्ध इवात्यर्थं यया संतप्यते जनः ।
पीडितोऽपि हि मेधावी न तां वाचमुदीरयेत् ॥
तस्य पृथ्वी प्रसूतेऽर्थं धर्ममर्थः प्रसूयते ।
प्रसूति विजयं धर्मः स च प्रसवति श्रियम् ॥
गर्हते न तथा श्वानं चाण्डालं च न गर्हति ।
गर्हयत्याहवे भग्नं यथासौ क्षत्रियं नरम् ॥
हते भर्तरि वैक्लव्यात्क्लिन्दन्ति तदरिस्त्रियः ।
अजस्रैरश्रुमिस्तासां क्लिद्यन्ति नयनानि च ॥
ददात्यसौ धनं भूरि ब्राह्मणेभ्यो दिनेदिने ।
ददते ब्राह्मणास्तरुमै संतुष्टा नित्यमाशिषः ॥
असौ स्वप्नायमानोऽपि कथ्यते नात्मनो गुणान् ।
कथयन्ति जना एव तस्य तानद्भुतान् भुवि ॥

वृश्चिकानां भुजङ्गानां दुर्जनानां च वेधसा ।
 विभज्य नियतं न्यस्तं विषं पुच्छे मुखे हृदि ॥
 चन्दनैश्चर्चितेव द्यौर्दिशः काशैरिव श्रिताः ।
 क्षीरेण क्षालितेवोर्वी शर्वरीशे विराजति ॥
 यथामिषं जले मत्स्यैर्मक्ष्यते श्वापदैर्भुवि ।
 आकाशे पक्षिभिश्चैव तथा सर्वत्र वित्तवान् ॥
 नक्रः स्वस्थानमासाद्य गजेन्द्रमपि कर्षति ।
 स एव प्रच्युतः स्थानाच्छुनापि परिभूयते ॥
 बुद्धिमान्पुरुषो जह्याद्भिन्नां नावमिवाम्भसि ।
 अप्रवक्तारमाचार्यमनधीयानमृत्विजम् ॥
 जाड्यं धियो हरति सिञ्चति वाचि सत्यं
 मानोन्नतिं दिशति पापमपाकरोति ।
 चेतः प्रसादयति दिक्षु तनोति कीर्तिं
 सत्संगतिः कथय किं न करोति पुंसाम् ॥
 मातृषाणां* प्रमाणं स्याद्भुक्तिर्वै दशवार्षिकी ।
 विहंगानां तिरश्चां च यावदेव समाश्रयः ॥
 कृष्णसारे ददच्चक्षुस्त्वयि चाधिज्यकार्मुके ।
 मृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम्† ॥
 नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
 शनैरावर्तमानस्तु कर्तुर्भूलानि कृन्तति ॥

When Bharata was crowned, he gave cows to Brâhmaṇas by hundreds. Dîrghatamas saw him giving [दत्] them.

In former [पूर्व] times, Brâhmaṇas used (ate) cows' [गो] flesh and goats' flesh.

* This sets forth the period of possession or enjoyment necessary to constitute ownership in the case of men and the lower animals.

† Said to King Dushyanta by his charioteer when he was pursuing an antelope.

The Northern [उदक्] people regarded slavery as inhuman and fought with the Southern [अवाक्] to root it out.

Us'anâs [उशनस्] was the preceptor of the Asurâs and Brihaspati of the Devas. There exist works on politics of which they are the reputed authors.

They began to excavate the hill, and effected it after many days [अहन् instr.].

The headman of the village [ग्रामणी] was asked by the commander whether he would give grain to his army.

The hut near Chitrakûṭa was built by the recluses [परिव्राज] that dwelt in the vicinity.

Women [स्त्री] shall bring up (take care of) children, and men [पुंस] shall acquire money by hard labour.

Dilîpa's horse was once taken away by Indra [वृत्रहन् or मघवन्].

In the beginning there were waters [अप] only. On these waters appeared the self-existent [स्वयम्भू] Brahmâ, and by that self-existent being all these things were created.

He is blind of one eye [अक्षि].

The honey in the flowers of the Kunda creeper has been drunk by bees [मधुलिङ्ग].

Idols are made of the bones [अस्थि] of elephants.

He who walks by the path [पथिन्] of truth attains prosperity.

In Greece there were two hills which were called "dogs' [श्वन्] heads."

Thou art commanded by thy husband [पति] to give money to the poor.

His companion [सखि] having gone to Kâs'i, he lives here alone.

The name of Aryaman occurs in Zend religious books.

Give me any one [एकतम] of those books.

Brâhmanas repeating the Vedas are like frogs [वर्षाभू] croaking in the rains.

VOCABULARY XVI.

आक्षि *n.* the eye.
 अजस्र *m. n. f.* continuous, frequent.
 अत्यर्थम् *adv.* exceedingly, greatly, very much.
 अद्भुत *m. n. f.* wonderful.
 अधर *m. n. f. pron.* lower, low.
 अधर्म *m.* a wicked action.
 अनड्ड *m.* an ox.
 अनल *m.* fire.
 अनिल *m.* wind.
 अप *f.* water (used in the plur.)
 अपर *m. n. f. pron.* other, another.
 अप्रवक्तु *m.* one who does not speak or teach.
 अर्यमन् *m.* name of a deity, one of the dead forefathers.
 अर्वन् *m.* a horse.
 अवर *m. n. f. pron.* hinder, posterior, inferior.
 अवश्यम् *adv.* certainly, inevitably.
 अवाच् *m. n. f.* southern.
 असन् *n.* blood.
 अमृज् *n.* blood.
 अहन् *n.* a day.
 आमिष *m. n.* flesh, bait.
 आशिष *f.* a blessing.
 आसन् *n.* the mouth.
 आस्य *n.* the mouth.
 आहव *m.* a battle.
 इन्द्रिय *n.* vigor (of limbs).
 ईर् 1st conj. *Parasm.* and 10th conj. *with* उद्, to utter, to speak.
 उत्तर *m. n. f. pron.* upper, subsequent.
 उदच् *m. n. f.* northern.
 उदन् *n.* water.

उन्नति *f.* loftiness, magnanimity.
 उर्वी *f.* the earth.
 उशनस् *m.* a name of the preceptor of the *Asuras*.
 ऋक्षिन् *m.* a name of Indra.
 कपाल *m. n.* head, skull. [wish.
 कामदुह *m. n. f.* one fulfilling any
 कार्जुक *n.* a bow; *with* अधिज्य *m. n. f.* one who has his bow strung. [flower.
 काश *m. n.* a kind of white
 कुल *n.* a family.
 कृ *with* अप and आ, to remove; *with* अवि, to aim at; अधिकृत्य having aimed at, i. e., referring to; *with* सम्, to adorn, to refine, to educate.
 कृष्णसार *m.* an antelope.
 क्तिद् 4th conj. *Parasm.* to be or become wet or damp.
 क्तिन्द 1st conj. *Parasm.* to lament.
 क्षीर *n.* milk.
 गर्ह 1st conj. *Parasm.* and 10th conj. to think meanly of, to spurn.
 गिर *f.* speech.
 गृह् 1st conj. *Atm.* to think meanly of, to spurn.
 गो *m.* a bull; *f.* a cow, speech, the earth. [of a village.
 ग्रामणी *m.* the leader or headman
 ग्लौ *m.* the moon.
 चक्रवदति *m. n. f.* (चक्रवत् like a wheel) one whose movement is like that of a wheel, ever-
 चन्दन *n.* sandalwood. [volving.
 चरित *past part. pass.* of चर्, practised or done.

* स् is prefixed to कृ when it is preceded by सम् and means "to adorn" or "to collect".

चर्चित *past part. pass. of चर्च*,
besmeared.

चाण्डाल *m.* a pariah, an outcast.

चार्वङ्गी *f.* a beautiful woman, a
belle.

चेतस *n.* the heart, intellect.

जन् *with सम्*, to be born, to
flourish.

जाड्य *n.* dullness.

तदरित्री *f.* a wife of his enemy.

तद्व्यतिरेक *m.* (*व्यतिरेक m.* exclu-
sion) its exclusion or absence.

तन्त्री *f.* a musical instrument,
lute.

तप् 4th *conj.* *Ātm.* *with सम्*, to
be pained or afflicted.

तरी *f.* a boat.

तादृश *m. n. f.* like that; *adv.* in
that manner.

तिर्यच् *m.* a lower animal; *m. n. f.*
horizontal, sideways.

तुरासाद् *m.* a name of Indra.

तिव *f.* light, splendour, bright-
ness.

दत् *m.* a tooth.

ददत् *pres. part.* of दा, to give.

दक्षिण *m. n. f. pron.* southern.

दधि *n.* curdled milk.

दाशरथि *m.* son of Das'aratha.

दिक् *f.* a day, heaven.

दिश *f.* direction, quarter.

दुर्दम *m. n. f.* difficult to be con-
trolled or put down.

दृश् *f.* sight, an eye.

देवेज् *m. n. f.* worshipper of gods.

दोपन् *m. n.* an arm.

द्यौ *f.* heaven.

धी *f.* intellect,

धुर् *f.* a yoke.

नक्र *m.* a crocodile.

नश्वर *m. n. f.* perishable.

नस् *f.* the nose.

नियतम् *adv.* verily.

निरन्तरम् *adv.* without interval,
closely.

निर्जर *m.* a god.

निर्दय *m. n. f.* wicked.

निश *f.* night.

पठ् 1st *conj.* *Parasm.* to repeat,
to read.

पति *m.* master, husband.

पथिन् *m.* a path, a way.

पद् *m.* the foot.

पपी *m.* the sun, a protector.

पर *m. n. f. pron.* another, other.

परित्यक्त *past part. pass. of त्यज्*
with परि, abandoned.

परित्राज् *m.* a recluse.

पिनाकिन् *m.* a name of S'iva.

पुस *m.* a man.

पुनर्भू *f.* a widow remarried.

पुर् *f.* a town.

पुरोधस *m.* a family priest.

पूर्ण *past part. pass. of पृ*, filled,
full.

पूर्व *m. n. f. pron.* former, eastern.

श्रुत् *f.* an army. [*with प्र.*

प्रच्युत *past part. of च्यु* to fall

प्रजापीडनज *m. n. f.* (*प्रजा f.* sub-
jects, पीडन *n.* oppression, and
ज, from जन्, arising) arising
from the oppression of the
subjects.

प्रतिषिद्ध *past part. pass. of सिध्*
with प्रति, forbidden, pro-
hibited.

प्रत्यच् *m. n. f.* western.
 प्रवी *m. n. f.* keen, acute, talented.
 प्रयुक्त *past part. pass.* of युज् with प्र, used.
 प्राच् *m. n. f.* eastern.
 प्रियसंवास *m.* (संवास *m.* dwelling together) dwelling together of beloved persons, the company of beloved persons.
 फल *1st conj. Parasm.* to bear fruit.
 भग्न *past part. pass.* of भञ्ज्, broken down, run away (from the field).
 भञ्ज् *with वि,* to divide.
 भुजङ्ग *m.* a serpent.
 भुक्ति *f.* possession, enjoyment.
 भू *f.* the earth.
 भू *with परि,* to despise, to treat contemptuously.
 भ्रू *f.* an eyebrow.
 मधवन् *m.* a name of Indra.
 मथिन् *m.* a churning handle.
 मधुलिङ्ग *m.* a black bee.
 मांस *n.* } flesh.
 मांस *n.* }
 मानोन्नति *f.* (मानं *m.* respect) loftiness of respect, great self-respect.
 मास *m.* a month.
 मृगाशुसारिन् *m. n. f.* following or pursuing an antelope.
 यत् *with सम्,* to struggle.
 यम *m.* the god of death, the deity presiding over death.
 ययी *m.* a way.
 या *with वि and निस्,* to go away, to pass away.

राज् *1st conj. Parasm.* and *Ātm.* with वि, to shine.
 राज् *m.* a king; *m. n. f.* shining.
 रै *m.* wealth.
 लवण्य *n.* beauty, loveliness.
 वर्पाभू *m.* a frog.
 वह्नि *m.* fire.
 वित्तवत् *m. n. f.* wealthy.
 विद्ध *past part. pass.* of व्यध्, pierced, struck, wounded.
 विश *m.* a man of the mercantile caste; *f.* subjects, people.
 विश्वपा *m.* the protector of all, God.
 विश्वाहू *m.* the protector or supporter of the universe.
 विश्वसृज् *m.* the creator, Brahmâ.
 वृत् *with आ,* to turn round, to turn back.
 वृत्रहन् *m.* killer of वृत्र, Indra.
 वृश्चिक *m.* a scorpion.
 वैकुण्ठ्य *n.* agony, affliction.
 वैयाकरण *m.* a grammarian.
 व्याकरण *n.* grammar.
 शकट *m. n.* a cart.
 शकन् *n.* animal dung.
 शङ्खधमा *m.* a conch-blower.
 शनैस् *adv.* slowly.
 शर्वरीश *m.* (शर्वरी *f.* the night) the lord of the night, the moon.
 श्री *f.* wealth, goddess of wealth.
 श्वन् *m.* a dog.
 श्वापद *m.* a beast of prey, a beast.
 सखि *m.* a friend, a companion.
 संख्यातीत *m. n. f.* (संख्या *f.* number, अतीत *m. n. f.* gone beyond) innumerable.

संतुष्ट *past part.* of तुष्ट *with* सम्, pleased, satisfied, gratified.

संप्रदाय *m.* a custom, a traditional observance.

संमृतिगता *f.* (संमृति *f.* this world, worldly existence, गता *f.* a pit) the pit of this world or worldly existence. [virtuous.

सत्संगति *f.* company of the सद् *with* आ *1st conj. Parasm.* to approach, to come to.

सद् *with* प्र (in the causal) to please, to propitiate.

सयम् *adv.* at once, immediately.

सम्यक् *m. n. f.* good. [peror.

सम्राज *m.* a great king, an em-

साक्षात् *adv.* in the presence of in sight of.

सृ *1st and 2nd conj. Parasm.* with प्र, to produce.

सृ *2nd and 4th conj. Ātm. with* प्र, to produce.

सृज् *with* सम्, to bring in contact with, to unite with.

स्त्री *f.* woman, wife.

स्तु *m. n.* summit.

स्वप्नाय् *denom. Ātm.* to be in a dream, to speak in a dream.

स्वयम्भू *m. n. f.* self-existent.

हास्य *n.* smile, laughter.

हृ *with* उप and अव, to take down.

Acquire अर्ज् *1st and 10th conj.* with उप.

Beginning अग्र *n.* आदि *m.*

Blind अन्व *m. n. f.*

Bring up, causal of वृध्, वर्धय, with सम्, पोषणं or भरणं कृ.

Build मा *3rd conj. with* निरु.

By hundreds शतशः *ind.*

Call धा *with* अभि; अभिहित called.

Croak रट् *1st conj. Parasm.* with आ.

Dirghatamas दीर्घतमस् *m.* name of a Rishi.

Excavate खन् *with* उद्; उत्ख नितुम् *inf.*

Grain धान्य *n.* [उक्रोशं कर्म.

Inhuman मानवानर्ह *m. n. f.* निर-

Politics नीतिशास्त्र *n.*

Rains वर्षा *plur.*

Religious book धर्मग्रन्थ *m.*

Reputed अभिमत *past part. pass. प्रसिद्ध past part.; कर्तृत्वे- नाभिमतौ* reputed as authors (two).

Slavery दास्य *n.*

Truth ऋत *n.*

LESSON XVII.

NUMERALS.

1. The following is a list of the Sanskrit cardinal numerals :—

१	एक	One	११	एकादशन्	Eleven
२	द्वि	Two	१२	द्वादशन्	Twelve
३	त्रि	Three	१३	त्रयोदशन्	Thirteen
४	चतुर	Four	१४	चतुर्दशन्	Fourteen
५	पञ्चन्	Five	१५	पञ्चदशन्	Fifteen
६	षष्ठ	Six	१६	षोडशन्	Sixteen
७	सप्तन्	Seven	१७	सप्तदशन्	Seventeen
८	अष्टन्	Eight	१८	अष्टादशन्	Eighteen
९	नवन्	Nine	१९	नवदशन्	Nineteen
१०	दशन्	Ten		एकोनविंशति	

२० विंशति Twenty.

Up to नवदशन्, these numerals may be considered as adjectives, i.e., they take the number and case of the noun to which they are applied and the first four, the gender also.

२.	विंशति	Twenty	षष्टि	Sixty
	त्रिंशत्	Thirty	सप्तति	Seventy
	चत्वारिंशत्	Forty	अशीति	Eighty
	पञ्चाशत्	Fifty	नवति	Ninety

These may be considered as substantives. They are all feminine; the noun to which they are applied may be of any gender. With a plural noun they are used in the singular, as विंशतिर्ब्राह्मणाः 'twenty Brâhmanas.' They have duals and plurals like other nouns, but when these are used, the construction is different: ब्राह्मणानां विंशती 'two twenties of Brâhmanas'; ब्राह्मणानां विंशतयः 'many twenties of Brâhmanas.' The singular may be used similarly; as ब्राह्मणानां विंशतिः 'one twenty of Brâhmanas.'

3. The numbers intermediate between any two of these are formed by prefixing एक, द्वि &c. up to नवन् to the lower; but the ninth intermediate number is generally made up by prefixing एकोन* to the higher. In making these compounds the final न् is invariably dropped; द्वि becomes द्वा, त्रि, त्रयः and अष्टन्, अष्टा. But the three latter changes are optional in the case of चत्वारिंशत्, पञ्चाशत्, षष्टि, सप्तति and नवति; and do not take place at all in the case of अशीति. These numerals

* एक+उन=less by one.

also follow the constructions explained in the preceding paragraph. शत 'a hundred' is a neuter noun.

३१ एकत्रिंशत्	Thirty-one	४२ { द्विचत्वारिंशत्	Forty-two
३२ द्वात्रिंशत्	Thirty-two	{ द्वाचत्वारिंशत्	
३३ त्रयस्त्रिंशत्	Thirty-three	{ त्रिचत्वारिंशत्	Forty-three
३४ चतुस्त्रिंशत्	Thirty-four	{ त्रयश्चत्वारिंशत्	
३५ पञ्चत्रिंशत्	Thirty-five	{ अष्टचत्वारिंशत्	Forty-eight
३६ षट्त्रिंशत्	Thirty-six	{ अष्टाचत्वारिंशत्	
३७ सप्तत्रिंशत्	Thirty-seven	&c.	&c.
३८ अष्टात्रिंशत्	Thirty-eight	८२ व्यशीति	Eighty-two
३९ { नवत्रिंशत्-एको- नचत्वारिंशत् }	Thirty-nine	८३ व्यशीति	Eighty-three

DECLENSION.

Masculine.

4. एक is declined like a pronoun; as an indefinite pronoun in the sense of the English *one* in "the great ones of this country," it has the dual and the plural. द्वि has the dual only, and in declining is to be considered as द्व, *i.e.*, as a noun ending in अ; द्वौ nom. and acc., द्वाभ्याम् instr., dat., and abl., द्वयोः gen. and loc. त्रि and the other adjectival numerals are declined in the plural only. त्रि follows the general declension of masculine nouns ending in इ. The genitive only is peculiar; it is त्रयाणाम्.

The nom. of चतुर् is चत्वारः and the gen. and loc. चतुर्णाम् and चतुर्षु. The rest are regular.

After the other adjectival numerals the nom. and acc. terminations are dropped, the final न् is eliminated here as before the consonantal terminations, and the अ of अन् is lengthened in the genitive; as पञ्च nom. and acc., पञ्चभिः instr., पञ्चभ्यः dat. and abl., पञ्चानाम् gen., पञ्चसु loc.; षट् or षड् nom. and acc., षड्भिः instr., षड्भ्यः dat. and abl., षण्णाम् gen., षट्सु loc. कति 'how many?' is similarly declined.

अष्टन् is also declined in another way; अष्टौ nom. and acc.,

* Here the initial त् of त्रिंशत् is not changed to the corresponding lingual. For the rule is, that dentals are not changed to linguals when they follow a consonant of the lingual class which is at the end of a word or grammatical form as, षट् ते, षट् सन्तः.

अद्याभिः instr., अद्याभ्यः dat. and abl., अद्यासु loc. There is no difference in the genitive.

Feminine.

5. एका and द्वा are declined like सर्वा. The feminine forms of त्रि and चतुर are तिसृ and चतसृ, which are thus declined:—
तिस्रः and चतस्रः nom. and acc., तिसृभिः and चतसृभिः instr.,
तिसृभ्यः and चतसृभ्यः dat. and abl., तिसृणाम् and चतसृणाम् gen.,
and तिसृषु and चतसृषु loc.

The feminine forms of other adjectival numerals are not different from the masculine.

Neuter.

6. एक	एकम्	Nom. and Acc.
द्वि	द्वे	_____
त्रि	त्रीणि	_____
चतुर	चत्वारि	_____

The neuter forms of other adjectival numerals are similar to the masculine.

7. The ordinals corresponding to एक, द्वि, त्रि, चतुर, and षष्ठ are प्रथम, द्वितीय, तृतीय, चतुर्थ and षष्ठ. Instead of प्रथम, अग्रिम and आदिम and of चतुर्थ, तुर्य and तुरीय are also used. From the other cardinal numerals up to दशन् inclusive, they are formed by dropping the final न् and adding म, as पञ्चमः &c.; and after दशन् up to नवदशन्, by simply dropping न्, एकादशः &c.

8. The ordinals from विंशति and the other substantival numerals, and from their compounds, are formed by adding तम; as विंशतितमः, एकविंशतितमः, त्रिंशत्तमः, एकत्रिंशत्तमः, &c. Another way is by dropping the ति of विंशति, and the final consonant of the rest. Where there is a final vowel, that vowel is changed to अ, but only in compound numerals, the simple ones forming their ordinals in the first way, as विंशः, एकविंशः, त्रिंशः, एकत्रिंशः, षष्टितमः, एकषष्ठः—एकषष्टितमः &c. शत 'a hundred' has शततम.

9. The feminines of प्रथम, अग्रिम, आदिम, द्वितीय, तृतीय, तुर्य and तुरीय are formed by adding आ, and of the rest by changing the final अ to ई, as प्रथमा, द्वितीया &c., and चतुर्थी, पञ्चमी, एकविंशी, एकविंशतितमी &c.

10. The nom. plur. of प्रथम *m.* is प्रथमे or प्रथमाः; and the dat., abl., gen. and loc. sings. of द्वितीय and तृतीय or द्वितीया and तृतीया are optionally like those of pronouns ending in अ or आ, as द्वितीयस्मै or द्वितीयाय &c.

11. Adverbs of definite frequency are formed from numerals by the addition of स्र् to द्वि, त्रि and चतुर and कृत्वस् to the rest, before which the final न् is dropped. For एक we have सकृत् 'once.' Ex. द्वि: 'twice,' त्रि: 'thrice,' चतु: 'four-times,' पञ्चकृत्वः, षट्कृत्वः &c.

12. The termination वत् is applied to यत्, तद् and एतद् and यत् to इदम् and किम्, in the sense of 'as much as.' The three former become या, ता and एता, and the two latter इ and कि; as तावत्, 'that much.' तावान् masc. nom. sing.

पञ्चाशते ब्राह्मणेभ्यः प्रत्यह कृष्णवर्मानं ददाति ।
गुरोः परिचर्या कुर्वतस्तस्य द्विचत्वारिंशद्दानि व्यतीयुः ।
चतस्रो विद्याश्चतुष्पष्टि कलाश्च चन्द्रापीडोऽशिक्षत ।
चत्वारि शृङ्गा* त्रयोऽस्य पादा द्वे शीर्षे सप्त हस्तासोऽस्य† ।
श्रावणस्य कृष्णपक्षेऽष्टम्यां तिथौ देवकी कृष्णं सुषुवे ।
त्रिः सप्तकृत्वः परशुरामः पृथिवीमक्षत्रियामकरोत् ।
सप्तदश सामिधेनीरनुब्रूयात् ।

ता एताः सप्तर्चोऽन्वाहः । तासां त्रिः प्रथमामन्वाह त्रिरुत्तमां
ता एकादश संपद्यन्ते ।

त्रयस्त्रिंशद्वै देवा अष्टौ वसव एकादश रुद्रा द्वादशादित्याः प्रजाप-
तिश्च वषट्कारश्च ।

॥ शतमनूच्यमायुष्कामस्य ॥ । शतायुर्वै पुरुष आयुष्येवेन**

* Nom. plur. of शृङ्ग *n. Vedic.*

† Nom. plur. of हस्त *m. Vedic.*

‡ This is repeated when the sacred fire is kindled. It contains a description of the imaginary shape of the fire-god.

§ The nominative of this is होता, understood. This refers to the repeating of the verses by the Hotā at a certain ceremony.

॥ At the ceremony called प्रातरनुवाक, which forms a part of the Agnistoma sacrifice, a great many verses are repeated by the priests. The number of these is determined in this passage. For instance, first, he says, 'If the sacrificer desires a long life, one hundred verses should be repeated.' Then follows a reason for this; and so on.

॥ This qualifies यजमान or sacrificer, understood.

** This refers to the यजमान.

*तद्वधाति† । त्रीणि च शतानि च षष्टिश्चानूच्यानि यज्ञकामस्य ।
 त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याहानि । तावान्संवत्सरः
 संवत्सरः प्रजापतिः प्रजापतिर्यज्ञः । ‡ उपैनं यज्ञो नमति यस्यैवं
 विद्वांस्त्रीणि च शतानि च षष्टिं चान्वाह । सप्त च शतानि विं-
 शतिश्चानूच्यानि प्रजापशुकामस्य । सप्त च वै शतानि विंशतिश्च
 संवत्सरस्याहोरात्राः ।

संविभाजयति श्रीमान् स वित्तेन द्विजोत्तमान् ।
 धर्मषष्ठांशभागेन तेऽपि संविभजन्ति तम् ॥
 गर्भाष्टमेऽव्दे कुर्वति ब्राह्मणस्योपनायनम् ।
 गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥
 त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम् ।
 खानि चैव स्पृशेदद्विरात्मानं शिर एव च ॥
 जीवन्तोऽपि मृताः पञ्च व्यासेन परिकीर्तिताः ।
 दरिद्रो व्याधितो मूर्खः प्रवासी नित्यसेवकः ॥
 अनारम्भो हि कार्याणां प्रथमं बुद्धिलक्षणम् ।
 प्रारब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥
 नष्टे मृते प्रव्रजिते क्लीबे च पतिते पतौ § ।
 पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥
 तिलः कोट्योऽर्धकोटी च यानि लोमानि मानवे ।
 तावत्कालं वसेत्स्वर्गं भर्तारं यादुगच्छति ॥

On the 27th day of the month a conclave of Paṇḍitas was held.

At that time ninety-nine men were examined, of whom fifty-four were found to be good grammarians.

The Paṇḍitas say that there are eighteen Purāṇas and twenty-four Smṛitis.

Originally there were three Vedas—Rigveda, Yajurveda, and Sāmaveda ; afterwards there came to be four.

* तद् is here equivalent to तस्माद्.

† The subject of this is the priest होता, understood.

‡ In the Vedic dialect, a preposition need not be immediately prefixed to a verb ; several words may intervene.

§ This is a deviation from Pāṇini. See last Lesson, Art 3.

There are now two principal branches or S'âkhâs of Yajurveda.

The Smṛiti of Manu is in twelve chapters, and in the seventh the duties of kings are enumerated.

On the tenth of the bright half of Âśvina, people in the Deccan give to each other leaves of the S'amî tree, calling them gold.

All enemies were killed by the five Pāṇḍavas.

Râma cut off the ten heads of Râvaṇa.

He gained proficiency in the four learnings (lores), six S'âstras, and sixty-four arts.

Thrice I told him to depart, and when he did not do so, I gave him a kick.

The Hindus believe that there are eight guardians of the eight different quarters.

Of the eighteen *Parvans* of the Mahâbhârata, the third is the best, because it contains many pleasant stories.

The doctor has directed me to take this medicine for* forty-two days.

I have studied seventeen cantos of the Raghuvamśa, seven of the Kumârasambhava, nine dramatic plays, and eighty-six pages of Patañjali's Mahâbhâshya.

VOCABULARY XVII.

अशत्रिय *m. n. f.* destitute of क्ष-

अनारम्भ *m.* not beginning. [त्रिय.

अनूच्य *pot. pass. part.* of वच् with
अनु, to be recited.

अन्तगमन *n.* going to the end.

अन्वाह (आह and अनु) he recites,
repeats.

अब्द *m.* a year.

अर्धकोटी *f.* (अर्ध *n.* half, कोटी *f.*
ten millions) five millions.

अहोरात्र *m.* day and night.

आयुष्काम *m.* one wishing to live
a long life.

इ with व्यति, to pass away.

उत्तम *m. n. f.* last.

उपनायन } *n.* the ceremony of the
उपनयन } investiture with the
sacred thread.

कला *f.* an art.

कार्य *n.* business, work.

कीर्तित with परि (from कृत् 10th
conj. to tell) enumerated.

कृष्ण *m.* the eighth incarnation of Vishnu.

कृष्णपक्ष *m.* the dark half of the lunar month.

कृष्णवर्मन् *m.* a proper name.

ह्रीन् *m. n.* neuter, impotent.

ख *n.* the cavities of the human body, as mouth, nose, &c.

गर्भाष्टम *m. n. f.* (गर्भ *m.* conception, and अष्टम eighth) eighth from conception.

चन्द्रापीड *m.* name of a prince.

चम् 1st conj. *Parasm.* with आ, to take in a little water into the mouth and drink it as a religious ceremony.

तावत्कालम् *adv.* for so long a time.

देवकी *f.* mother of Kṛishṇa.

द्विजोत्तम *m.* one who is best among Brâhmaṇas.

धर्मपट्ठांशभाग *m.* one-sixth part of religious merit as a share.

पतित *m. n. f.* sinful, apostate.

पद् 4th conj. *Ātm.* with सम्, to amount to. [on.

परिचर्या *f.* service, attendance

प्रजापति *m.* the god Brahmâ.

प्रजापशुकाम (प्रजा *f.* progeny, पशु *m.* cattle, and काम *m.* wish) one wishing for progeny and cattle.

प्रवासिन् *m.* a traveller.

प्रव्रजित *past part.* of व्रजू *with* प्र, exiled or turned a recluse.

बुद्धिलक्षण *n.* (बुद्धि *f.* talent, लक्षण *n.* a sign) a sign of talent.

भञ्ज *with* सम् and वि, to admit to a share, to bestow upon.

भाञ्ज 10th conj. *with* सम् and वि, to admit to a share, to bestow upon.

मृञ्ज *with* प्र, to wash.

लोमन् *n.* a hair.

वषट्कार *m.* the cry वौषट् at the time of throwing an oblation into the fire; this is considered a deity.

विद्या *f.* learning, lore.

विद्वस् *pres. part.* of विद् know, knowing.

वैश्य *m.* the third order or caste among the Hindus.

व्याधित *m. n. f.* sick.

व्यास *m.* the reputed author of the Mahâbhârata, a Rishi.

शतायुस् *m. n. f.* living for a hundred years.

शृङ्ग *n.* a horn. [Hindu year.

श्रावण *m.* the fifth month of the

संवत्सर *m.* a year.

सामिधेनी *f.* a verse repeated at the time of kindling the sacred fire.

Āśvina आश्विन *m.* name of a month.

Bright half (of the lunar month) शुक्लपक्ष *m.*

Calling अभिदधान *pres. part.* of धा *with* अभि.

Canto सर्ग *m.*

Conclave समाज *m.* परिषद् *f.* सभा *f.*

Doctor भिषज् *m.* वैद्य *m.*

Dramatic play नाटक *n.*

Duty धर्म *m.*

Enumerated परिकीर्तित <i>past part.</i>	Originally अये <i>loc. sing.</i> of अय,
<i>pass.</i> परिगणित <i>past part. pass.</i>	आदौ <i>loc. sing.</i> of आदि.
Found उपलब्ध <i>past part. pass.</i>	Parvan पर्वन् <i>n.</i> a section, a canto.
समधिगत <i>past part. pass.</i>	Purāṇa पुराण <i>n.</i> name of a class
Good समीचीन <i>m. n. f. निपुण</i>	of works containing legend-
<i>m. n. f.</i>	ary accounts of many things
Guardian of a quarter दिक्पाल <i>m.</i>	and of a religious and ritual-
Held (as a meeting) मिलित <i>past</i>	istic character.
<i>part.</i> [a kick.	Raghuvamśa रघुवंश <i>m.</i> name of
Kick लता <i>f.</i> ; लतया प्रहरति gives	a poem by Kālidāsa.
Kumārāsambhava कुमारसंभव <i>m.</i>	Rigveda ऋग्वेद <i>m.</i> name of a
name of a poem by Kālidāsa.	Veda.
Lore विद्या <i>f.</i>	Sāmaveda सामवेद <i>m.</i> name of a
Mahābhārata महाभारत <i>n.</i> name	Veda.
of an epic poem celebrating	S'amī शमी <i>f.</i> a kind of tree.
the quarrels and wars be-	Yajurveda यजुर्वेद <i>m.</i> the name of a
tween the sons of Pāṇḍu and	Veda.
Dhṛitarāshṭra.	

LESSON XVIII.

COMPARATIVE AND SUPERLATIVE DEGREES OF

ADJECTIVES, &c.

1. ईयस् is a termination of the comparative degree and इष्ठ of the superlative. Before these the ending vowel of a word, or the ending consonant, if any, with the preceding vowel, is dropped; as लघु *positive*, लघीयस् *comparative*, लघिष्ठ *superlative*; महत् *pos.*, महीयस् *comp.*, बलिन् *pos.*, बलीयस् *comp.*, &c.

These terminations are applied to adjectives of quality and not to participles and other verbal derivatives, as: तर and तम (mentioned below) are.

2. The ऋ occurring in the words पृथु, मृदु, भृश, कृश, दृढ and परिदृढ is changed to र; as पृथु *pos.*, प्रथीयस् *comp.*, and प्रथिष्ठ *sup.*

3. The final syllable (*i.e.* the last vowel with the preced-

ing consonant) of the words स्थूल, दूर, ह्रस्व, क्षिप्र, and क्षुद्र, and the portion वन् of युवन् are dropped, and the preceding vowel takes Guṇa, as स्थूल *pos.*, स्थवीयस् *comp.*, and स्थविष्ठ *sup.*

The possessive terminations, मत्, वत् and विन्, to be presently mentioned are dropped; as बलवत् *pos.*, बलीयस् *comp.* and बलिष्ठ *sup.*

5. The following is a list of the irregularities :—

{ Positive.		Comparative.	Superlative.
प्रशस्य	praiseworthy	{ ज्यायस् { श्रेयस्	{ ज्येष्ठ. { श्रेष्ठ.
वृद्ध	old	{ ज्यायस् { वर्षीयस्	{ ज्येष्ठ. { वर्षिष्ठ.
अन्तिक	near	नेदीयस्	नेदिष्ठ.
बाढ	firm, well	साधीयस्	साधिष्ठ.
प्रिय	dear	प्रेयस्	प्रेष्ठ.
स्थिर	firm	स्थेयस्	स्थेष्ठ.
स्फिर	thick, much	स्फेयस्	स्फेष्ठ.
गुरु	heavy	गरीयस्	गरिष्ठ.
उरु	wide	वरीयस्	वरिष्ठ.
बहुल	many, much	बंहीयस्	बंहिष्ठ.
दीर्घ	long	द्राघीयस्	द्राधिष्ठ.
बहु	many, much	भूयस्	भूयिष्ठ.
युवन्	young	{ यवीयस् { कनीयस्	{ यविष्ठ. { कनिष्ठ.
अल्प	small	{ कनीयस् { अल्पीयस्	{ कनिष्ठ. { अल्पिष्ठ.

6. The comparative ending in स् should be declined in the manner shown in Lesson XXVII. First Book. Its feminine is formed by the addition of ई, and of the superlative by affixing आ; as कनीयसी, कनिष्ठा.

7. तर is another comparative termination, the superlative termination corresponding to which is तम. These are applied not only to adjectives but to nouns, particles and other indeclinables and verbs. In the last case they take the forms तमस् and तमास् and also when added to indeclinables, except in those instances in which, with the terminations, the indeclinables form adjectives. The words to which these suffixes are added undergo no change.

Ex.—लघु *pos.* लघुतरः, लघुतमः; पाचकतरः, पाचकतमः; पचतितराम्, पचतितमाम्; उच्चैस्तराम्, उच्चैस्तमाम्; उच्चैस्तरः *adj.* उच्चैस्तमः *adj.*

8. The feminine of adjectives ending in *तर* and *तम* is formed by affixing *आ*.

9. Derivatives signifying the 'possessor' of the thing expressed by the base are formed by affixing *मत्* to substantives; as *धीमत्* 'talented,' from *धी* 'talent.'

10. The *म* of this termination is changed to *व* when the base ends in *म्* or *अ* (short or long), or has either for its penultimate; as *धनवत्* 'wealthy,' from *धन* 'wealth'; *विद्यावत्*, *यशस्वत्*, *भास्वत्*, *किंवत्*, *लक्ष्मीवत्*.

There are a few exceptions, as *यवमत्*, *भूमिमत्*, &c.

11. To substantives ending in *अ* the suffix *इन्* is also added in this sense, before which the preceding *अ* is dropped; as *दण्डिन्*, *धनिन्*, &c. *विन्* is another termination having this sense. It is applied to some nouns; as *यशस्विन्*.

12. *दृश m. n. f.* and *दृश m. n.* (*दृशी f.*) are appended to pronouns in the sense of 'like.' The final letter of the base is dropped and *आ* added to it; as *तादृश* 'like that,' *त्वादृश* 'like thee.' *इदम्* and *किम्* become *इ* and *की*; as *ईदृश*.

13. The verbal or other forms of *कृ*, *भू*, or sometimes *अस्* are added to a noun or an indeclinable to express the 'doing or being like' the thing denoted by the base.

14. *a.* The ending *अ* or *आ* is changed to *ई*, except in the case of an indeclinable. *b.* The preceding *ह* or *उ* is rendered long, and *c.* *ऋ* (short) is changed to *री*. *d.* Final *न्* and the *स्* of *मनस्*, *अरुस्*, *चक्षुस्*, *चेतस्*, *रहस्*, and *रजस्*, are dropped.

Ex.—घनीकरोति, घनीभवति, गङ्गीभवति, प्रत्यक्षीकरोति, स्वीकृतम् *n.*, शुचीभूतम् *n.*, पट्टभवनम् *n.*, मात्रीकरोति, दिवाभूता *f.*

ऋग्वेदात्सामवेदस्य महिमा भूयान् ।

यज्ञवर्मायोध्यां गच्छन्नध्वनोऽर्धाद्भूयोऽतिक्रम्याश्राम्यत् ।

कुष्णस्य सुभद्रा यवीयसी स्वसा ।

सर्वेषु कुसुमेषु शिरीषकुसुमं श्रदिष्ठम् ।

निःश्रेयसाय कर्मपथाज्ञानमार्गः सार्धयान् । श्रेष्ठस्तु सर्वेषां भक्तिमार्गः ।

परमात्माणोरप्यणीयान्महतोऽपि महीयान्वर्तते ।

धार्तराष्ट्रेभ्यः पाण्डवाः कृष्णसाहाय्याद्वलीयांसः किं तु तेषां योधसमाजो गरीयान् ।

दुःखितस्य वृत्तान्तश्रवणेनार्द्राभवन्ति हृदयान्यनुकम्पिनां महात्मनाम् ।

यो यज्ञकर्माणि यथाविधि करोति स प्रजावान्पशुमांस्तेजस्वी ब्रह्मवर्चसी यशस्वांश्च भवति ।

विष्णुशर्मण एकपञ्चाशत्पुत्रा आसन् । तेषां ये मध्यमादेवदत्ताज्यायांसः पञ्चविंशतिस्ते कनीयोभिः पञ्चविंशत्या कलहं चक्रुः ।

सर्वासु नदीषु भागीरथी द्राघिष्ठा विस्तारे वरिष्ठा च । तस्याः सलिलं यमुनायाः शुचितरम् । पर्वतेषु हिमालयः प्रथिष्ठः ।

अहो दीप्तिमतोऽपि विश्वसनीयतास्य राज्ञो वपुषः ।

ईदृशी मे मन्दभाग्यता यन्न केवलं भर्तुर्विरहो दारकयोरपि ।

हा सौम्य हनूमन्क पुनस्त्वादृशस्य साधोर्महोपकारिणः संभवोऽस्मिञ्जगति ।

नैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

नेयं मे जटा किं तु वेणीकृतः कचानां कलाप इत्यब्रवीत्काचित्स्त्री ।

दासीभूतां सर्पाणां जनन्याः सेवां कुर्वतीं स्वमातरं बन्धनान्मुमोच गरुडः ।

तपश्चरन्रावणः स्वीयानि नव शिरांसि शिवायोपायनीचकारेति शृणुमः ।

प्रियतमस्य पुण्डरीकस्य मरणेन सशोकया महाश्वेतया तिरस्कृता विषया दूरीकृतो बान्धवजनोऽङ्गीकृतमरण्येऽवस्थानम् ।

एकः पुरुषः प्रियतमायाः प्रासादस्योपरितर्नी भूमिं प्रवेष्टुमिच्छुर्वातायनादधोवलम्बमानमहिं रज्जूकृत्यारुरोह ।

उपरते भर्तरि यत्प्राणाः परित्यज्यन्ते तन्मौख्यम् । उत्तरा
विराट्दुहिता बालिका विनयवति धीमति विक्रान्ते च पञ्चत्व-
मभिमन्यावुपगतेऽपि प्राणान्न जहौ । अन्या अपि सहस्रशः कन्यका
अभर्तृमन्यो जाताः सत्यो जीवितानि न तत्यजुरिति श्रूयते ।

जीवनाय मनुजन्मनामिह भ्राम्यतामथ कदापि स प्रभुः ।

त्वाद्दशो भवति भाग्ययोगतो वेत्ति यः सदसतां यदन्तरम् ॥

Kausalyâ was the eldest [वृद्ध] of the three wives of
Das'aratha, and Kaikeyî the youngest [युवन्].

Sitâ's bodily form was more slender [तनु] than Draupadi's.
That the greater [बहु] is equal to the less [लघु] is absurd.
In running, the horse is the swiftest [आद्य] of all animals.

The virtuous [सद्गुण, पुण्य] are happy [सुख] and deserve
respect.

Rukmiṇî was dearer [प्रिय] to Kṛishṇa than Satyabhâmâ.

When one's luck is bad, even his relations become (as if
they were) his enemies [विपक्ष].

What is he called who has wealth [वसु], or fortitude [धैर्य],
or fame [यशस्, कीर्ति], or land [भूमि] ?*

All should become as of one mind [एकचित्त] and having
taken this net should fly off.

Indra was the mightiest [ओजस्विन्] and most powerful
[बलिन] of all the gods, and therefore they crowned him king.

The sense of the original passage is rendered (as if) clear
[विशद] by a commentator, and sometimes mystified [गूढ].

Damayantî was the most beautiful [सुन्दर, चारु] of all the
women of the time, and the most devoted [भक्त, अनुरक्त] to
her husband.†

Thy heart has at this moment melted (become as if a
liquid [द्रव]) through affection.

The bullocks that are fastened to the yokes of carriages
are fatter [पविर] than common ones.

* The student should answer this question.

† Loc. or Gen.

O Sitâ, there is not another woman like thee [त्वद्], so pure, so simple, and so loving [अतुराग, प्रणय], and not another man like me [मद्], so ruthless and so cruel.

VOCABULARY XVIII.

- अणु *m. n. f.* little; *m.* an atom, a small particle.
 अधस् *incl.* below, down.
 अध्वन् *m.* a road.
 अतुक्कम्पिन् *m. n. f.* compassionate.
 अन्तर *n.* difference.
 अभिमन्यु *m.* son of Arjuna.
 अरुस् *m. n.* a sore or wound.
 अवलम्बमान *pres. part. act. of* लम्ब् *with* अव, hanging.
 अवस्थान *n.* residence.
 अहि *m.* a snake.
 आर्द्र *m. n. f.* wet.
 इच्छु *m. n. f.* wishing, wisher.
 उत्तरा *f.* daughter of a king named Virâṭa.
 उपरितन *m. n. f.* what is above.
 उपायन *n.* a present.
 एकमनस् *m. n. f.* of one mind.
 कच *m.* the hair.
 कर्मपथ *m.* (कर्मन् action, and पथिन् a way) way of action, *i. e.*, the performance of religious ceremonies, &c., as a way to eternal bliss.
 कलह *m.* a quarrel.
 कलाप *m.* a bundle, a collection.
 कृश *m. n. f.* weak, thin.
 कृष्णसाहाय्य *n.* help of Kṛishṇa.
 क्रम् 1st *conj.* Paraem. *with* अति, to cross, to go over, to transgress.
 क्षुद्र *m. n. f.* small, mean.
 गरुड *m.* an eagle, the bird of that species used by Viṣṇu as his car.
 जटा *f.* matted hair.
 जीवन *n.* livelihood.
 जीवित *n.* life.
 ज्ञानमार्ग *m.* (ज्ञान *n.* knowledge, मार्ग *m.* a way) the knowledge of God as a way to eternal bliss.
 दारक *m.* a male child, son.
 दीप्ति *f.* splendour.
 दृढ *m. n. f.* firm, strong.
 निःश्रेयस् *n.* final beatitude.
 परिहृद् *m.* a master, owner.
 पुण्डरीक *m.* a proper name; *n.* a (white) lotus flower.
 पृथु *m. n. f.* large, great.
 बन्धन *n.* restraint, imprisonment.
 बालिका *f.* a girl.
 ब्रह्मवर्चसिन् *m. n. f.* illumined by the Vedas, possessing the splendour conferred by the practice of the Vedic rites.
 भक्तिमार्ग *m.* (भक्ति *f.* love, devotion, and मार्ग *m.* a way) devotion to or love of God as a way to eternal bliss.
 भाग्ययोग *m.* (भाग्य *n.* luck, good fortune, योग *m.* accession) the accession of good luck or fortune.

भृश *m. n. f.* much, mighty.
 मध्यम *m. n. f.* middle ; *n.* waist.
 मनुजन्मन् *m.* (*मनु m.* one of the progenitors of men) one born of Manu, a human being, a man.
 मन्दभाग्यता *f.* (*मन्द* dull, *भाग्य* fortune, *मन्दभाग्य* one who is unfortunate) misfortune.
 महाधेता *f.* name of the daughter of a certain Gandharva.
 महोपकारिन् *m. n. f.* very benevolent.
 मौढ्यं *n.* folly.
 यज्ञवर्मन् *m.* a proper name.
 यथाविधि *adv.* according to the rules laid down in ceremonial works.
 यमुना *f.* name of a river.
 युग *m. n.* a yoke.
 योधसमाज *m.* (*योध m.* a warrior, *समाज m.* a multitude) a multitude of warriors, an army.
 रज्जु *f.* a rope.
 रम् *with उप, 1st conj. Parasm.* to die.
 रहस्य *n.* secrecy, solitariness, a secret ; *adv.* secretly, solitarily.

लघु *m. n. f.* small.
 वपुस् *n.* the body.
 विक्रान्त *m. n. f.* courageous, possessing prowess.
 विध्वंसनीयता *f.* capacity to inspire confidence.
 विषय *m.* an object giving sensual pleasure.
 विष्णुशर्मन् *m.* a proper name.
 विस्तार *m.* extent.
 वृत्तान्तश्रवण *n.* (*वृत्तान्त m.* history, account, *श्रवण n.* hearing) hearing of history or account.
 वेणि-वेणी *f.* braided hair.
 शिरीष *n.* a kind of flower.
 शुचि *m. n. f.* pure.
 संभव *m.* possibility, probability.
 सदसत् *m. n. f.* good and bad.
 सलिल *n.* water.
 सशोक *m. n. f.* (*स* with *शोक m.* sorrow) afflicted with sorrow.
 सहस्रशः *adv.* by thousands.
 सुभद्रा *f.* wife of Arjuna.
 सेवा *f.* service.
 सौम्य *m. n. f.* gentle.
 हनूमत् *m.* name of a monkey-devotee of Râma.
 ह्रस्व *m. n. f.* short.

Absurd अयुक्त *past part.* अनुप-
 पन्न *past part.*
 Bad प्रतिकूल *m. n. f.* [*ति f.*
 Bodily form तनु *f.* वपुस् *n.* आकृ-
 Commentator टीकाकार *m.* टीका-
 कृत् *m.* [*m. n. f.*
 Common साधारण *m. n. f.* सामान्य
 Cruel नृशंस *m. n. f.*
 Fastened नियुक्त *past pass. part.* ;
 धुरि नियुक्तः

Kaikeyî कैकेयी *f.* name of one of the wives of Daśaratha.
 Kausalyâ कौसल्या *f.* name of one of the wives of Daśaratha.
 Moment क्षण *m.*
 Net जाल *n.*
 Passage, original, मूलग्रन्थ *m.*
 Pure विशुद्धशील *m. n. f.*
 Relation बन्धु *m.* बन्धुजन *m.*
 ज्ञाति *m.* [*Kṛishṇa.*
 Rukmiṇî रुक्मिणी *f.* wife of

Running विद्रवण *n.*Ruthless निर्धृण *m. n. f.*Satyabhâmâ सत्यभामा *f.* name of
one of the wives of Kṛishṇa.Sense अर्थ *m.*Simple ऋजु *m. n. f.* आर्जवयुक्त*m. n. f.* सरल *m. n. f.*

LESSON XIX.

COMPOUNDS.

Dvandva (Copulative) and Tatpurusha (Determinative).

I. 1. In Sanskrit one simple noun* may be compounded with another, and this compound with a third or another compound; or several nouns may be compounded together simultaneously. In this manner we may have a compound consisting of any number of simple words. According to the sense or manner in which nouns are thus put together compounds are divided into several classes.† A compound of the class called Dvandva consists of nouns which, if not compounded, would be joined by the copulative particle‡; as रामश्च कृष्णश्च = रामकृष्णौ; रामश्च लक्ष्मणश्च भरतश्च शत्रुघ्नश्च = रामलक्ष्मणभरतशत्रुघ्नाः.

2. *a.* When the compound consists of two nouns, each being understood to be singular, it takes the dual; and the plural, when it contains more than two nouns. *b.* The gender of the final noun is the gender of the whole; as कुक्कुटमयूर्याविमे, मयूरीकुक्कुटाविमौ. *c.* A Dvandva compound is singular and neuter when it implies an aggregate or when the things enumerated constitute one complex idea, as आहारनिद्राभयम्. This may be called 'the collective species' of Dvandva (Samâhâra-Dvandva). When a compound consists of words

**I. e.* a substantive, an adjective, or an indeclinable word (अव्यय).

† It should by no means be supposed that any noun may be compounded with any other in any sense. The Sanskrit idiom allows of certain compounds only and not others. Ignorant persons not knowing this put forth as Sanskrit what is by no means so. Many minute rules have been given by the grammarians, some of which are reproduced in the text. Practically the usage of the best authors is the safest guide.

‡ There are certain rules as regards the order of precedence of the nouns forming compounds of this class, which are not noticed here.

signifying insects, limbs of the body of an animal, parts of an army, objects between which there is natural antipathy, or of common names not denoting an animal, it is always of this nature ; as यूकालिक्षम्, पाणिपादम्, रथिकाचारोहम्, अहिनकुलम्, धानाशङ्कुलि. In other cases this construction depends on the will of the speaker.

3. A word ending in क् and implying blood-relationship or some kind of learning changes this vowel to आ when followed by another word ending in क् or by पुत्र, as होतापोतारौ, मातापितरौ, पितापुत्रौ.

4. When a collective Dvandva compound ends in a letter of the palatal class, or ढ्, ष्, or ह्, the vowel अ is added on to it ; as वाक्त्वचम्, त्वक्खजम्, शमीदृषदम्, वाक्त्वचम्, छत्रोपानहम्. When it is not collective, the अ is not added, as in प्राट्दशरदौ.

II. 1. A compound of the Tatpurusha class consists of two members, the first of which determines the sense of the other,* or is attributive to it. The attributive member may have the meaning of a case, or may be used in apposition to the other, and consist, in this latter case, of an adjective or a substantive. The former we will call an inflectional compound, and the latter an appositional (named Karmadhāraya in Sanskrit Grammars); as राज्ञः पुरुषः = राजपुरुषः (inflectional), गम्भीरो नादः = गम्भीरनादः (app.), पुरुषो व्याघ्र इव = पुरुषव्याघ्रः (app.)

2. There are six varieties of the first species corresponding to the six oblique cases:—

a. (1) A noun in the accusative case is compounded with श्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त, आपन्न ; as कृष्ण श्रितः = कृष्णश्रितः, दुःखमापन्नः = दुःखापन्नः, स्वर्ग गतः = स्वर्गगतः.

(2) When the accusative expresses the duration of a continuous action or state, it is compounded with another indicative of that action or state ; सुदृढं सुखम् = सुदृढसुखम्.

b. A noun in the instrumental is compounded with another (1) expressive of the effect, (2) and with the words पूर्व, सदृश, सम, ऊन, or words having the sense of ऊन, and with कलह, निपुण, मिश्र, and श्लक्ष्ण.

(3) It is also sometimes compounded with verbal derivatives

* In a few cases the attributive member is placed after the other.

when the instrumental has the sense of the agent or instrument of the action.

(4) When it signifies an article used to season food, it is compounded with the following word, if that word signifies a kind of food.

Examples.—(1) शङ्खुलया खण्डः = शङ्खुलखण्डः —(2) मासेन पूर्वं = मासपूर्वं, मात्रा सदृशः = मातृसदृशः, वाचा कलहः = वाक्कलहः &c.—(3) हरिणा ज्ञातः = हरिज्ञातः, नखैर्भिन्नः = नखभिन्नः &c.—(4) दध्नादनः = दध्योदनः, &c.

c. A noun in the dative is compounded with another (1) expressive of the material of which the thing expressed by the first noun is made ; as यूपाय दारु = यूपदारु. (2) It is also compounded with अर्थ, बलि, हित, सुख, and रक्षित. The compound with अर्थ is an adjective and takes the number and gender of the noun it qualifies ; as द्विजायायम् = द्विजार्थ ओदनः, द्विजायेयम् = द्विजार्था यवाग्रः, द्विजायेदम् = द्विजार्थ पयः, भूतेभ्यो बलिः = भूतबलिः, गवे हितम् = गोहितम्, गवे सुखम् = गोसुखम्, गवे रक्षितम् = गोरक्षितम्.

d. A noun in the ablative may be compounded with भय, भीत, भीति and भी, and sometimes with अपेत, अपोद, मुक्त, पतित and अपत्रस्त. *Ex.*—चोराद्वयम् = चोरभयम्, सुखादपेतः = सुखापेतः, चक्रान्मुक्तः = चक्रमुक्तः, स्वर्गात्पतितः = स्वर्गपतितः.

e. (1) A noun in the genitive may be compounded with any other noun ; as राज्ञः पुरुषः = राजपुरुषः.

But there are many exceptions.

It is not compounded with verbal derivatives ending in अक and तृ and denoting the agent ; अपां स्रष्टा, ओदनस्य पाचकः, घटस्य कर्ता, not अप्स्रष्टा, ओदनपाचकः, or घटकर्ता.

There are a few counter-exceptions as देवपूजकः, ब्राह्मणयाजकः, &c.

Such genitives again as the following are not compounded :—
नृणां द्विजः श्रेष्ठः, सतां पठः, आश्वर्यो गवां दोहोऽगोपेन, &c.

(2) पूर्वं, अपर, अधर, and उत्तर are compounded with nouns in the genitive, and are placed first. Similarly a word expressive of a part is compounded with a noun in the genitive case expressive of time and is placed first. In both cases the noun in the genitive should signify the whole, of which a part is expressed by the compound ; पूर्वं कायस्य = पूर्वकायः, चरमं रात्रेः = चरमरात्रः, मध्यमहः &c.

(3) A noun expressive of the time that has elapsed since a certain occurrence is compounded with the noun expressive of the occurrence. **संवत्सरो मृतस्य यस्य** (one since whose death it is a year) = **संवत्सरमृतः, मासजातः, &c.**

f. A noun in the locative is compounded with the following words :— **शौण्ड, धूर्त, प्रवीण, निपुण, पण्डित, पटु, कुशल, सिद्ध, शुष्क, पक्व, बन्ध** &c. Ex.—**वाचि पटुः = वाक्पटुः, सभायां पण्डितः = सभापण्डितः, आतपे शुष्कः = आतपशुष्कः, &c.**

3 An appositional or Karmadhâraya compound is possible in the following cases :—

a. A noun expressive of the standard of comparison may be compounded with another indicating the common quality or ground of comparison ; as **घन इव श्यामः = घनश्यामः.**

b. A noun expressive of the object of comparison with another such as **व्याघ्र, चन्द्र, कमल, पद्म, &c.** indicating the standard of comparison ; as **पुरुषो व्याघ्र इव = पुरुषव्याघ्रः, सुखं चन्द्र इव = सुखचन्द्रः, नेत्रं कमलमिव = नेत्रकमलम्, पादः पद्ममिव = पादपद्मम्.** Or these may be dissolved thus :— **सुखमेव चन्द्रः = सुखचन्द्रः, नेत्रमेव कमलम् = नेत्रकमलम्.**

c. A qualifying noun with the qualified noun in most cases ; as **नीलं च तदुत्पलं च = नीलोत्पलम्, गम्भीरश्चासौ नादश्च = गम्भीरनादः.**

d. Two declinable participles, the first expressing previous and the second subsequent action ; as **आदौ ज्ञातः पश्चादनुलिप्तः = ज्ञातानुलिप्तः.**

4. The compound of **अ** and **अन्**, implying negation, with a noun belongs to the Tatpuruṣa class.

5. When the first member of an appositional or Karmadhâraya compound is a numeral, it is called, in Sanskrit Dvigu. A Dvigu implies an aggregate ; as **त्रयाणां भुवनानां समाहारः = त्रिभुवनम्.** A Karmadhâraya with a numeral as the first term must always be a Dvigu.

6. The following words drop the final vowel or the final consonant with the preceding vowel and add **अ** under the circumstances mentioned :—

(a) **पथिन्** at the end of any compound, as **स्वर्गपथः.**

(b) **सखि** and **राजन्** at the end of a Tatpuruṣa, as **मद्राजः, कृष्णसखः.**

(c) **रात्रि** at the end of a Tatpuruṣa when preceded by a

numeral, an indeclinable or a word expressive of a part such as पूर्व, अपर, &c. or by सर्व, संख्यात, or पुण्य and in a Dvandva when preceded by अहः; as, द्विरात्रम्, अतिरात्रः, पूर्वरात्रः, अहोरात्रः.

(d) अहन् at the end of a Tatpurusha when it is not changed to अह by rule 7; as, पुण्याहम्, बहः, उत्तमाहः.

7. अहन् is changed to अह at the end of a Tatpurusha when preceded by an indeclinable or a word expressive of a part such as पूर्व, अपर, &c. or by सर्व or संख्यात; सर्वाहः, पूर्वाहः.

8. a. ऋच्, पुर, धुह (when it does not mean the yoke of a carriage) at the end of any compound, and (b.) गो when it ends a Tatpurusha have अ added to them; as अर्वर्चः, विष्णुपुरम्, रणधुरा, परमगवः.

9. a. A Tatpurusha follows the gender of the final noun. b. The collective Dvign is neuter, and that ending in अ is oftentimes feminine and takes the suffix ई; as राजगुरुवः, नखभिनः-ना-नम्, पञ्चगवम् (from पञ्चन् and गो), पञ्चपात्रम्, त्रिलोकी. c. A Tatpurusha (in all its species) ending in रात्र, अह and अह is masculine, but when रात्र is preceded by a numeral, and अह by पुण्य, it is neuter, as पूर्वरात्रः, मध्याहः, सप्ताहः, द्विरात्रम्, पुण्याहम्.

10. When a neuter Dvign or Dvandva ends in a long vowel, it is shortened. The short vowel corresponding to ओ and औ is उ, and to ए and ऐ is इ; as द्विखारि (from द्वि and खारी ' a measure of grain').

प्रयागे चतुरहमुषित्वा काशीपथमुपययावुद्दालकः ।

रविवासरस्य चरमरात्रे संसाराङ्गारतप्तः कश्चित्पुरुषश्चिच्छे-
दात्मनः शिरः ।

आश्विनस्याद्ये नवरात्रे दुर्गाया महोत्सवः क्रियते ।

ननु प्रभाता रजनी । तच्छीघ्रं शयनं परित्यजामि । अथवा
लघुलघूत्थितापि किं करोमि । न मे दुःखादुचितेषु प्रभातकर-
णीयेषु हस्तपादं प्रसरति ।

अस्मिन्कलौ खलोत्सृष्टदुष्टवाग्वाणदारुणे ।
 कथं जीवेज्जगन्न स्युः संनाहाः सज्जना यदि ॥
 इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा ।
 अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥
 रोगशोकपरीतापबन्धनव्यसनानि च ।

*आत्मापराधवृक्षाणां फलान्येतानि देहिनाम् ॥
 †सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
 ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥
 धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते ।
 अजागलस्तनस्येव तस्य जन्म निरर्थकम् ॥

यदेतदनुमरणं नाम तदतिनिष्फलम् । अविद्वज्जनाचरित एष
 मार्गो मोहविलसितमेतदज्ञानपद्धतिरियं रभसाचरितमिदं शु-
 द्धदृष्टिरेपातिप्रमादोऽयं मौर्ख्यस्खलितमिदं यदुपरते पितरि
 भ्रातरि सुहृदि भर्तरि वा प्राणाः परित्यज्यन्ते । स्वयं चेन्न
 जहति न परित्याज्याः । अत्र हि विचार्यमाणे स्वार्थ एव
 प्राणपरित्यागोऽयमसह्यशोकवेदनाप्रतीकारत्वादात्मनः । उप-
 रतस्य तु न कमपि गुणमावहति । न तावत्तस्यायं प्रत्युज्जी-
 वनोपायो न धर्मोपचयकारणं न शुभलोकोपार्जनहेतुर्न निर-
 यपातप्रतीकारो न दर्शनोपायो न परस्परसमागमनिमित्तम् ।
 अन्यामेव स्वकर्मफलपरिपाकोपचितामसाववशो नीयते भूमि-
 मसावप्यात्मघातिनः केवलमेनसा संयुज्यते ।

The master teaches us eight times in a fortnight.†

The priests perform an Agnishtoma sacrifice in six days

* Words ending in consonants when not the last members of a compound are treated as before the consonantal case-terminations ; आत्मन्+अपराध = आत्म + अपराध = आत्मापराध, विद्वस्+रत्न = विद्वद्रत्न.

† Spoken by Kṛishṇa to Arjuna who had expressed his unwillingness to fight.

‡ The student should use Sanskrit compounds for the words printed in italics.

The glory of Râma's exploits was sung in the *seven svargas* and *seven pâtdlas*.

The duties of *Brâhmanas*, *Kshatriyas*, *Vais'yas*, and *S'ûdras* are mentioned in the Smṛitis of *Manu*, *Yājñavalkya*, and *Asita*.

Râma and *Sugrîva* made an alliance for *mutual assistance*.

Raghu, who took with him his great army *going towards the eastern sea*, appeared like *Bhagîratha*, who led the *Gaṅgâ* *fallen from the matted hair of S'iva*.

Traversing the eastern countries in this manner, the conqueror reached the coast of the *great* ocean* (which appeared) *dark on account of the forests of Tâli trees*.

Having rooted out the *Vaṅgas* (who were) *haughty on account of their fleet of ships*, he erected *triumphal (of triumph) columns* in the region between the branches (streams) of the *Gaṅgâ*.

The king of the *Kalīṅgas* received him with missiles, as the mountains received *Indra*, *prepared to cut (their) wings* with stones.

The conqueror took away the wealth and not the land of the lord of *Mahendra* (who was) *first captured and then released*.

The sea, though *pushed afar by the arrow of Paraśurâma*, appeared as if *touching the mountain Sahya* on account of his extensive army (which joined the two).

VOCABULARY XIX.

अग्निष्टोम *m.* a kind of sacrifice.

अङ्गार *m. n.* burning charcoal.

अजा *f.* a she-goat.

अतिनिष्फल *m. n. f.* very fruitless.

अतिप्रमाद *m.* a great error, great carelessness.

अनुमरण *n.* following in death, or dying after, as in the case of widows burning themselves with the dead bodies of their husbands.

अलाभ *m.* loss.

* महुत् becomes महा when it forms the first member of an appositional Tatpuruṣa or Bahuvrīhi.

अलोभ *m.* contentment, absence of greed.

अवश *m. n. f.* being in the power of another, dependent, helpless.

असह्य *m. n. f.* (*pot. part. of सह्*, with अ) insufferable.

आचरित *m. n. f.* followed, practised; *n.* practice, act.

आत्मघातिन् *m. n. f.* one who commits suicide.

उत्सृष्ट *past part. pass. of सृज्* with उद्, let go, discharged.

उद्दालक *m.* name of a person.

उपचय *m.* store, storing, gathering.

उपचित *past part. pass. of चि* with उप, collected.

उपरत *m. n. f.* (*p.p. of रम्* with उप) dead, deceased, ceased.

एनस् *n.* sin.

करणीय *n.* what is to be done, a work to be got through, a duty.

कलि *m.* the Kali age, *i. e.*, the age in which the world at present is, being the last and most sinful of the four ages.

गल *m.* the throat.

गुण *m.* efficacy, advantage.

चरम *m. n. f.* last.

जय *m.* victory, triumph.

देहिन् *m. n. f.* embodied, having a body; *m.* a man, the soul.

निरय *m.* hell.

निरर्थक *m. n. f.* useless, vain.

पद्धति *f.* a way, a mode.

परित्याज्य *m. n. f.* (*pot. part. of त्यज्* with परि) deserving to be abandoned.

परिपाक *m.* becoming mature, maturity.

परीताप *m.* pain, affliction.

पात *m.* falling, fall.

प्रतिकार } *m.* help against an
प्रतीकार } evil, a remedy.

प्रत्युज्जीवन *n.* restoring to life, revival.

प्रभात *m. n. f.* (*past part. of भा* with प्र), disappeared (as darkness) and appeared (as light); *n.* day-break.

मूल *n.* a root, basis.

मोह *m.* foolishness, infatuation.

रभस् *m.* hastiness, rashness.

रोग *m.* disease, sickness.

लघुलघु *adv.* early.

लाभ *m.* acquisition, gain.

वङ्गाः *m. plural* the name of a people or their country.

वह् 1st *conj.* *Parasm.* and *Ātm.* with आ, to bring.

वासर *m. n.* a day.

विचार्यमाण (*pres. part. of the pass. of the caus. of चर्* to go with वि) being thought or considered.

विलसित *n.* a wanton pastime.

वेदना *f.* agony.

संनाह *m.* an armour.

संसार *m.* the world.

स्खलित *n.* a slip, a mistake.

स्तन *m.* the female breast, the nipple.

स्तम्भ *m.* a column.

स्वकर्तव्य *n.* one's duty.

Alliance संधि *m. सख्यं n.*
 Assistance साहाय्य *n.*
 Captured गृहीत *past part. pass.*
 of ग्रह.
 Column स्तम्भ *m.*
 Conqueror विजिगीषु *m.*
 Cutting छेद *m.*
 Dark श्याम *m. n. f.* [*m. n. f.*
 Eastern पूर्व *m. n. f. pron.* प्राच्य
 Exploit पराक्रम *m.* अद्भुतचरित *n.*
 Fleet of ships नौसाधन *n.*
 Haughty उद्धत *past part.*
 Lord नाथ *m.*
 Mahendra महेन्द्र *m.* name of a
 mountain and the adjacent
 country.
 Ocean अर्णव *m.*

Pâtâla पाताल *n.* the nether
 region.
 Prepared उद्यत *past part. of यम्*
 with उद्.
 Pushed after दूरोत्सारित, उत्सारित
past part. pass. of the caus. of
 सृ with उद्.
 Region between अन्तर *n.* अन्त-
 राल *n.*
 Released मुक्त *past part. pass. of*
 मुचू
 Stream स्रोतस् *n.*
 Tâlî ताली *f.* a kind of palm tree.
 Touching लग्न *m. n. f.*
 Traverse क्रम 1st and 4th conj.
 with आ *Parasm.*
 Wing पक्ष *m.*

LESSON XX.

COMPOUNDS — Continued.

Bahuvrîhi and Avyayîbhâva,

I. 1. Two or more nouns in apposition to each other, with the attributive member placed first, may be compounded and used as an adjective to qualify a substantive. The substantive must not be in apposition to the separate members of the compound. A compound of this nature is called Bahuvrîhi; as महाबाहुः, पीताम्बरः. As a Karmadhâraya, महाबाहुः is equivalent to महान्बाहुः, 'great arm;' but as a Bahuvrîhi, it stands for महान्बाहुर्गस्य, 'he whose arm is great,' *i. e.*, 'great-armed'; so also पीताम्बरः, 'he whose garment is yellow.'

महान्बाहुर्गस्य सः = महाबाहुर्नलः. Here बाहु or महत् does not stand in apposition to नल, but the compound महाबाहुः does, as it qualifies नल. In घनश्यामो नलः, श्यामः is in apposition to नल, wherefore the compound is not a Bahuvrîhi. That, therefore, is a Bahuvrîhi in the dissolution of which the यत् is in an oblique case; प्राप्तसुदकं यम् = प्राप्तोदको ग्रामः; बह्व्यो नव्यो यस्मिन् = बहुनदीको देशः.

2. Sometimes the first member of a Bahuvrîhi is not in apposition to the second; as चक्रपाणिः = चक्रं पाणौ यस्य, 'he in whose hands there is a wheel,'

3. When comparison is involved, the first member may have the sense of the genitive ; as चन्द्रकान्तिः, equivalent to चन्द्रस्येव कान्तिर्यस्य. As a Tatpurusha it means simply चन्द्रस्य कान्तिः..

4. The negative particle अ or अनु or a preposition sometimes forms a Bahuvrihi compound with a substantive ; as अविद्यमानः पुत्रो यस्य सः = अपुत्रः, निर्गता घृणा यस्य सः = निर्घृणः (see 10 below), विगतं जीवितं यस्य सः = विजीवितः, उद्धता कन्धरा यस्य सः = उत्कन्धरः &c. अविद्यमानपुत्रः, निर्गतघृणः, &c. are also admissible by the general rule.

5. A compound of words denoting the cardinal points belongs to this class, and signifies the point or direction between those points; as उत्तरपूर्वा 'north-east.' A noun signifying a direction, which when uncompounded is declined like a pronoun, is optionally so declined when thus compounded.

6. A compound of स or सह with a substantive when used as an adjective is a Bahuvrihi ; as देवदत्तः सहपुत्रो ग्रामं गतः.

7. An adjectival compound of a numeral or an indeclinable, or of आसन्न, अदूर or अधिक with a numeral, is a Bahuvrihi. In this case the final vowel, or the final consonant with the preceding vowel, of the latter numeral, and अत्ति of विंशति are dropped and the termination अ is added. Ex.: द्वित्राः 'two or three,' द्विदशाः 'twice ten,' उपदशाः 'about ten,' i. e., 'nine or eleven,' आसन्नविंशाः 'nearly twenty,' अदूरत्रिंशाः 'not far from thirty,' अधिकचत्वारिंशाः 'more than forty.' But चतुर् when preceded by उप and त्रि does not drop any letter, but अ is simply added to it; as उपचतुराः 'about four,' त्रिचतुराः 'three or four.'

The compounds formed by rules 5-7 are ordinarily dissolved as follows :—

उतरस्याः पूर्वस्याश्च दिशोऽन्तरालम् = उत्तरपूर्वा । पुत्रेण सह = सहपुत्रः । द्वौ वा त्रयो वा = द्वित्राः । द्विरावृत्ता दश = द्विदशाः । दशानां समीपे ये सन्ति ते = उपदशाः । विंशतेरासन्नाः = आसन्नविंशाः ।

8. When the last word of a Bahuvrihi ends in ऋ, or is a feminine noun ending in ई or ऊ, the termination क is added on to it; as ईश्वरः कर्ता यस्य तत् = ईश्वरकर्तृकं जगत्; बह्व्यो नयो

यस्मिन्सः = बहुनदीको देशः, रूपवद्व्यूकः. This rule is not applicable when the feminine noun is such as is capable of taking इय् or उव् for its final before the vowel case-terminations. स्त्री is a counter-exception.

9. *a.* If a Bahuvrîhi ends in अक्षि or धनुस्, these words assume the forms of अक्ष and धन्वन्; as कमलाक्षः 'lotus-eyed,' अधिज्यधन्वा 'one whose bow is strung.' *b.* If it ends in गन्ध, this word becomes गन्धि, when उद्, पूति, छ, or सुरभि precedes, or when the compound involves comparison; as उद्गन्धि, सुगन्धि, पद्मगन्धि &c. *c.* Similarly धर्म becomes धर्मेन् when preceded by a single word. *d.* When the ending word does not undergo such changes and additions, क is optionally affixed to all compounds of this class except those formed by rules 5-7; as अध्ययननिमित्तको मे वासोऽस्मिन्ग्रामे.

10. The final vowel of a Bahuvrîhi compound, if its last member is गो or a feminine noun ending in आ, is shortened, when no क is added; as चित्रा गावो यस्य सः = चित्रगुः, लक्ष्मीभार्या यस्य सः = लक्ष्मीभार्यः. The आ is optionally shortened when क is affixed; as लक्ष्मीभार्याकः or लक्ष्मीभार्यकः.

II. 1. Adverbial compounds (अव्ययीभाव) are formed by putting together an indeclinable (a preposition or an adverb) and a noun. *a.* Adverbs are to be considered as neuter accusative singulars. *b.* Adverbial compounds ending in अ take sometimes the termination of the instrumental or locative singular. *c.* A final long vowel becomes short (see 10, p. 138). *d.* The ending न् is dropped, but optionally when the final substantive of the compound is neuter.

Ex. अधिहरि 'in Hari,' अनुविष्णु 'after Vishṇu,' *i. e.*, 'following Vishṇu,' उपगङ्गम् 'near the Gaṅgâ,' अनुगङ्गम् 'along with or by the side of the Gaṅgâ,' यथाशक्ति 'according to one's abilities,' अध्यात्मम् 'on or in the soul,' प्रत्यहम् or प्रत्यह 'every day,' सतृणम् 'together with grass.' These are thus ordinarily dissolved :—

हराविती = अधिहरि । विष्णोः पश्चात् = अनुविष्णु । गङ्गायाः समीपम् = उपगङ्गम् । गङ्गामन्वायतम् = अनुगङ्गम् । शक्तिमनतिक्रम्य = यथाशक्ति । आत्मनीति = अध्यात्मम् । अहन्यहनीति = प्रत्यहम् or प्रत्यह । तृणमप्यपरित्यज्य = सतृणम् ।

स्रैहरूपस्तन्तुर्मनुजानां हृदयमर्माणि सीव्यति ।

भार्याया यद्यदिष्टं तत्तदधिज्यधन्वनस्तस्य भूपतेर्नानासाद्यं
किञ्चिदासीत् ।

प्रतिदिनं त्र्यम्बकं यथाविधि पूजयामि यावदवकाशं ग्रन्था-
नवलोकयाम्यामध्याह्नसमयमक्षमालां गृहीत्वा जपामि ।

त्रिचतुराण्यहान्यस्मिन्मे गृहे वस्तुं त्वमर्हसि यावत्तवार्थ-
सिद्धिं करोमि ।

आसन्नपञ्चाशा गा ब्राह्मणेभ्योऽददाद्यज्ञवर्मा श्रावणस्य प्रथमे
सोमवासरे ।

चिरप्रवृत्त एष मृतस्य पुनर्जीवप्रदाने पन्थाः । तथाहि । विश्वा-
वसुना गन्धर्वराजेन मेनकायामुत्पन्नां प्रमद्वरां नाम कन्यामा-
शीविषविलसजीवितां स्थूलकेशाश्रमे भार्गवस्य नप्ता प्रमतितनयो
मुनिकुमारको रुर्नाम स्वायुषोऽर्धेन योजितवान् ।

अर्जुनं चाश्वमेधतुरगावुसारिणमात्मजेन बभ्रुवाहननाम्ना
समरशिरसि शरापहतप्राणमुलूपी नाम नागकन्यका सौख्य-
समकरोत् ।

अभिमन्युतनयं च परिक्षितमश्वत्थामास्त्रपावकपरिप्लुष्टमुदरा-
दुपरतमेव निर्गतमुत्तराप्रलापोपजनितकृपो भगवान्वासुदेवो दु-
र्लभानसूत्रापितवान् ।

*यान्येव सुरभिकुसुमधूपावलेपनादीनि चन्द्रापीडसमागमसु-
खोपभोगायानीतानि तैरेव मृते तस्मिन्देवतोचितामपचितिं सं-
पाद्य चन्द्रापीडमूर्तौ मूर्तिमतीव शोकवृत्तिरार्तरूपा रूपान्तरमिव
तत्क्षणेनैवोपगता गतजीवितेव शून्यमुखी मुखावलोकिनी चन्द्रा-
पीडस्य पीडोत्पीडितहृदयापि रक्षन्ती बाष्पमोक्षमुद्दामवृत्तेः शो-
कादपि मरणादपि च कष्टतमामवस्थामनुभवन्ती तथैवाङ्गे स-
मारोपितचन्द्रापीडचरणद्वया दूरागमनखिन्नेनापि बुभुक्षितेना-

* This refers to Kādambarī, a damsel who goes to a certain ap-
pointed place to meet her lover, Chandrapīḍa, but finds him dead.
Hopes have been held out to her by some supernatural power of
her lord's revival, and she has been directed to preserve his body.

प्यप्रतिपन्नज्ञानपानभोजनेन मुक्तात्मना राजपुत्रलोकेन स्वपरि-
जनेन च सह निराहारा कादम्बरी तं दिवसमनयत् ।

सज्जन्ति कुञ्जरघटाः खलु तत्प्रयाणे

तं संततं युधि परिष्वजते जयश्रीः ।

चेतः समासजति तस्य गुणालुरागा-

द्विद्याविशुद्धहृदये विदुषां समूहे ॥

यं न स्पृशन्त्येनमचिन्त्यतत्त्वं दुरन्तधामानमनन्तरूपम् ।

मनोवचोवृत्तय आत्मभाजां स एव पूज्यः परमः शिवो नः ॥

अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

दंष्ट्राभङ्गं मृगाणामधिपतय इव व्यक्तमानावलेपाः

नाशामङ्गं सहन्ते नृवर नृपतयस्त्वादृशाः सार्वभौमाः ।

I saw five or six men, more than fifty-five cows, and nearly sixty dogs on the road.

This is the king of the Angas, whose love has been sought by celestial damsels.

In him the goddesses S'ri and Sarasvati, whose abodes by nature are different, live together.

The king, who heard the account of Mahāśvetā, was not able to say a word, overcome with grief.

This is a king of the name of Paramitapa, whose spirit is unfathomable and who has obtained great fame by keeping his subjects contented.

I now explain the principles of Nyâya, according to my abilities.

Locusts fly towards the fire.

Raghu erected a trophy or triumphal column on every mountain.

Janasthâna is situated *on the banks of* (along-side of) *the Godâvarî.*

Having sent the girl to her husband's house, and being as if I *had paid back a deposit*, I am now at ease.

This is the *lord of Avanti*, who is *long-armed, broad-chested, and slender-waisted.*

The *lotus-eyed maid, whose limbs were delicate*, did not fix her affections on him.

Sunandâ spoke to the *moon-faced damsel* (whose face was like the moon) when she reached the place where was sitting Hemâṅgada, *the lord of the Kalingas, whose arm was adorned with Aṅgadas, whose power was equal to that of the mountain Mahendra, and who by his prowess had destroyed his enemies.*

VOCABULARY XX.

अक्षमाला *f.* (अक्ष *m.* name of a plant, or its seed, and माला *f.* wreath or a string) a rosary
 अङ्ग *m.* the lap. [of अक्ष.
 अचिन्त्य *m. n. f.* inconceivable, unimaginable.
 अधिज्यधन्वन् *m.* one whose bow is strung.
 अनुराग *m.* love, liking.
 अनुलेपन *n.* an ointment.
 अपचिति *f.* worship.
 अर्थ *m.* object of desire.
 अवलेप *m.* pride.
 अश्वमेध *m.* the sacrifice of a horse.
 असु *m.* vital breath; life (in this sense it is used in the plural, the vital breaths being five in number).
 आ a particle showing up to.

आत्मभाज *m.* one possessed of a soul, a man.
 आनीत *past part. pass.* of नी with आ, brought.
 आयुस् *n.* life.
 आर्त *m. n. f.* troubled, distressed.
 आशीविष *m.* a snake.
 आसाद्य *m. n. f.* obtainable.
 उत्पन्न *m. n. f.* born.
 उदार *m. n. f.* noble, generous.
 उदामदृति *m. n. f.* of a wild disposition, inordinate, excessive.
 उद्धत *m. n. f.* haughty.
 उपजनित *past part. pass.* of the causal of जन् with उप, produced.
 उपभोग *m.* enjoyment.
 उल्पी *f.* name of a serpent dam-

sel for some time a wife of
Arjuna.

कन्यका *f.* daughter, a girl.

कादम्बरी *f.* name of a damsel.

कुञ्जर *m.* an elephant.

कुटुम्बक *n.* family.

कुमारक *m.* a young boy.

कृतिन् *m. n. f.* one who has accomplished his purposes, good, virtuous.

गतजीवित *m. n. f.* dead.

गढा *f.* a collection, a troop (of elephants).

चिरप्रवृत्त *m. n. f.* having long been in practice.

जप् 1st conj. *Parasm.* to pronounce in a low voice, to mutter (as prayers).

तनय *m.* son.

[S'iva.

त्र्यम्बक *m.* an epithet of Rudra,

दंष्ट्रा *f.* a jaw, a fang.

दुरन्त *m. n. f.* whose end is difficult to be reached, infinite.

देवता *f.* a deity.

धामन् *n.* lustre, glory.

धूप *m.* incense.

निराहार *m. n. f.* not having eaten, fasting.

निसर्ग *m.* nature.

परिव्रित् *m.* son of अभिमन्यु and grandson of अर्जुन. [vant.

परिजन *m.* an attendant, a ser-

परिपुष्ट *past part.* of पुष् with परि, scorched, burnt.

प्रचार *m.* progress, prevalence.

प्रमति *m.* name of a man.

प्रमद्वरा *f.* name of a woman.

प्रयाण *n.* starting, march.

प्रापितवत् *past part. act.* of the *caus.* of आप् with प्र, having made to get, having given.

वाष्प *m. n.* a tear.

बुभुक्षित *m. n. f.* hungry.

भार्गव *m.* name of a Rishi.

मान *m.* respect, self respect.

मेनका *f.* name of a celestial damsel.

यथाविधि *adv.* according to the sacred precepts.

यावत् *adv.* as long as.

युध् *f.* a battle.

योजितवत् *past part. act.* of the *caus.* of युज्, having joined.

रुरु *m.* the name of a man.

लोक् with अव 1st conj. *Ātm.* and 10th conj. to look at, to see.

विलुप्त *past part.* of लप् with वि, destroyed. [dharva.

विधावसु *m.* the name of a Gan-

व्यक्त *past part. pass.* of अञ् with वि, plain, manifest.

शून्यमुखी *f.* having no liveliness on the face, pale-faced, of a dejected countenance.

समागम *m.* company, association.

समारोपित *past part. pass.* of the *caus.* of रुह् with सम् and आ, placed.

सज् with सम् and आ, to become attached.

ससज् 6th conj. *Parasm.* to be or become ready.

सार *m.* power, pith. [reign).

सार्वभौम *m. n. f.* universal (sove-

सिज् 4th conj. *Parasm.* to sew together.

सुरभि *m. n. f.* fragrant.

सोच्छ्वास *m. n. f.* having breath.

स्थूलकेश *m.* the name of a sage.

Abode आस्पद *n.* आवास *m.*
 Aṅgada अङ्गद *m.* a kind of ornament.
 Broad विशाल *m. n. f.*
 Celestial damsel अप्सरस् *f.*
 सुराङ्गना *f.*
 Chest वक्षस् *n.*
 Deposit न्यास *m.* निक्षेप *m.*
 Different भिन्न *past part. pass.*
 of भिद्.
 Every प्रति *prep.*
 Fix वन् 9th conj. *Parasm.*
 Hemāṅgada हेमाङ्गद *m.* the name of a king.
 Keeping contented अतुरञ्जन *n.*
 (as applied to the subjects of a king),

Locust शलभ *m.*
 Love अनुराग *m.*
 Nature निसर्ग *m.*
 Overcome अभिभूत *past part. pass.* of भू with अभि, पर्याकुल *m. n. f.* आकुल *m. n. f.*
 Paid back प्रत्यर्पित *past part. pass.* of the caus. of ऋ with प्रति. [king.
 Paraintapa परंतप *m.* name of a Prowess प्रताप *m.* पराक्रम *m.*
 Sought प्रार्थित *past part. pass.* of अर्थ with प्र.
 Spirit सत्त्व *n.*
 Towards अभि *prep.*
 Unfathomable अगाध *m. n. f.*
 Waist मध्य *n.*

LESSON XXI.

CAUSALS.

1. The causal of a root is formed by the addition of अय, and making the same vowel changes as before the अय of the tenth conjugation; करोति 'he makes', कारयति 'he causes to make.'

2. The causal form takes either pada.

3. Roots ending in अम् (except कम्, अम् and चम्), and the roots जन्, जृ (4th conj.), दद्, वद्, वप्, वन्, ज्वद्, and several others, not very important, do not change their vowel to its Vṛiddhi. Of these, वम्, नम्, वन्, and ज्वद् change their अ optionally, when not preceded by a preposition; as जनयति, वलयति, नमयति-नामयति, उन्नमयति.

4. Roots ending in आ, and the roots ही and ऋ add on the augment पू before अय; as दा-दापयति, हेषयति, अर्पयति.

5. Roots ending in ए, ऐ, or ओ substitute आ for their vowels; as धे-धा-धापयति, दो-दा-दापयति. (See 14, p. 82.)

5. द्वै shortens its आ necessarily; ग्लै and ज्ञा optionally, when not preceded by a preposition; as क्षपयति, ग्लपयति or ग्लापयति, प्रग्लापयति.

7. हृद् substitutes पू for ह् optionally; as रोपयति-रोहयति. हन् becomes वात्.

8. रभ् and लभ् insert a nasal before the final; as रम्भयति, लम्भयति.

9 शो, छो, सो, ह्ये, व्ये, वे, and पा 'to drink' add यू instead of पू before अय; and पा 'to protect' adds द्; as शाययति, साययति, &c. The roots जि, क्री and इ with अधि substitute आ for their vowels; as जापयति, क्रापयति and अध्यापयति.

10.* The ending अ of अय is dropped when followed by the augment इ. अय itself is dropped, the vowel changes being retained, before (a.) the past participial termination, (b.) such as begin with य् and (c.) those of verbal derivatives which begin with a vowel: as विद् 'to know,' विदित 'known,' and वेदित 'made known;' संहत्य *prim.* संहार्य *caus.* The अय with its last अ dropped is retained after a root having a short penultimate before the य of the indeclinable past part.; as प्रणमय्य.

11. The causal forms of roots of the tenth conjugation are the same as the primitive.

12. When the causal forms of intransitive roots, of transitive ones having a literary work for their object and of such as imply motion, knowledge or information, and eating, and of हृश् are used, the agent of the verb in its primitive sense is put in the accusative case. This rule is not applicable to नी and वृद् and is optional in the case of ह् and कृ. In other cases the primitive agent is in the instrumental case.

यजमानो यज्ञकर्मत्विग्भिरारम्भयति ।

इन्द्रः स्वयशः किंनरमिथुनानि गापयामास ।

पुष्पमित्रो यजते याजकास्तं याजयन्ति ।

कृष्णवर्मा पुत्रेण ब्राह्मणेभ्यः प्रत्यहं शतं गा दापयति ।

जानकीं रथमारोप्य जाह्नवीतीरमासाद्य रामान्नापितो लक्ष्म-
णस्तां विजहौ ।

प्रभुप्रसादलवोऽप्यधीरप्रकृतेर्दासजनस्य प्रागल्भ्यं जनयति ।

* The rules in this Article apply to the अय of the 10th conjugation also.

असुरस्य तिग्मतपसा प्रीतात्मा भगवान्शंकरः स्वीयं रूपं तं दर्शयामास ।

नगेन्द्रसक्तां दृष्टिं पार्श्वे कस्यापि क्रन्दितमाकर्ण्य राजा निवर्तयामास ।

अस्मिँल्लोकेऽनुष्ठितो धर्मस्तस्य कर्तारं स्वर्गलोकं प्रापयति ।

ग्रीष्मकाले घर्मोऽङ्गानि ग्लपयति स्वेदं प्रवर्तयति तृष्णां परिवर्धयति च ।

वहिर्द्वारि प्रवृत्तमृषिकुमारकं प्रवेशयितुं प्रतिहारीमाज्ञापयामास राजा ।

चिरनष्टमात्मनो बालकं दृष्ट्वा सा सुन्दरी भृशं रुरोद तं च दृढं परिष्वज्याश्रुभिः स्नपयामास ।

शत्रूनगमयत्स्वर्गं वेदार्थं स्वानवेदयत् ।

आशयच्चाभृतं देवान्वेदमध्यापयद्विधिम् ।

आसयत्सलिले पृथ्वीं यः स मे श्रीहरिर्गतिः ॥

रमयन्ति मनस्तावद्भावाः संसारसंभवाः ।

यावन्न श्रूयते साश्रुलोकफूत्कारकाहलः ॥

स्वीयं यशः पौरुषं च गुप्तये कथितं च यत् ।

कृतं यदुपकाराय धर्मज्ञो न प्रकाशयेत् ॥

वेदाविनाशिनं नित्यं य *एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

संयोजयति विद्यैव नीचगापि नरं सरित् ।

समुद्रमिव दुर्धर्षं नृपं भाग्यमतः परम् ॥

यदि सत्याभिसंधस्त्वं राजन्नामं प्रवासय ।

नव पञ्च च वर्षाणि निर्जने गहने वने ॥

युधिष्ठिरस्तु कौन्तेयो मयमाहूय सत्वरम् ।

कारयामास वै तेन सभामद्भुतदर्शनाम् ॥

* This refers to the soul whether of man or the universe.

दृष्टिस्तृणीकृतजगत्रयसर्वसारा
 धीरोद्धता नमयतीव गतिर्धरित्रीम् ।
 कौमारकेऽपि गिरिवद्रुतां दधानो
 वीरो रसः किमयमेत्युत दर्प एव ॥

The king makes the Brâhmanas accept [*यद् with प्रति] the money.

Vasishtha caused Das'aratha to perform [यज्ञ] a sacrifice.

The wicked deeds of Bâjirâja make us blush [ह्री].

Indra caused Mâtali to bring [नी with आ] Arjuna to heaven in his own car.

He first makes men confide [अस् with वि] in him, and then destroys [नश्, सद् with अव or ध्वंस] them.

Being commanded [ज्ञा with आ] by his Gurn, he every day fed [चर्] his cows and made them drink [पा] water.

He finished [आप् with सम्] his morning devotions, after which he fed [भुज्] sixteen Brâhmanas, and then took his own meal.

Râma's going to a forest to live there for fourteen years occasioned [सञ्ज् with प्र] Das'aratha's death.

Samjaya made Dhritarâshtra hear [श्रु] (told him) what happened on the field of battle, where the Pândavas and the sons of Dhritarâshtra were fighting.

It is fate that sometimes makes brothers and friends fight [युध्] with each other, and occasionally causes a man even to cut off [छिद्] his own head.

A father should marry [नी with परि, वद् with वि or उद्] his daughter to a well-behaved young man, of a respectable family and of good education.

The verses that this boy has repeated remind [स्मृ] me of the times in which I lived on the top of mount Prasravaṇa with my beloved and my brother Lakshmana.

The S'yâparṇas went to the sacrifice of Saushadmana, and took their seats within the Vedit, whereupon the king ordered his men to unseat [स्था with उद्] them; they accordingly unseated them. While being unseated, they cried aloud.

* The causal of the roots is to be used.

† The सू of स्था and स्तम् is dropped after the preposition उद्.

VOCABULARY XXI.

अज *m. n. f.* unborn.

अधीर *m. n. f.* not of a sound or grave mind, little-minded, impatient.

अभिसंधा *f.* promise, determination.

अम् *1st conj. Parasm.* to move.

अमृत *n.* the beverage of gods, nectar.

अर्थ *m.* meaning, true sense.

अविनाशिन *m. n. f.* immutable, undergoing no transformation.

अव्यय *m. n. f.* immutable.

काहल *m.* sound.

किंनर *m.* a certain class of demi-gods.

कृष्णवर्मन् *m.* the name of a person.

कौमारक *n.* boyhood.

क्रन्दित (*past part. used as a substantive*) *n.* a cry.

क्लिद् *4th conj. Parasm.* to be wet.

क्षै *1st conj. Parasm.* to pine or waste away.

गति *f.* walk, gait.

गहन *m. n. f.* impassable, impenetrable.

गुप्ति *f.* secrecy, protection.

गुरुता *f.* greatness, grandeur, majesty.

है *1st conj. Parasm.* to become exhausted.

घर्म *m.* heat.

जाह्नवी *f.* the Ganges.

ज्वल् *1st conj. Parasm.* to blaze, to burn.

तिग्म *m. n. f.* austere, severe.

तृष्णा *f.* thirst.

दद् *1st conj. Parasm.* to burst, to tear.

दुर्वर्ष *m. n. f.* inaccessible, unapproachable.

धरित्री *f.* the earth.

नगेन्द्र *m.* the lord of mountains, the mountain Himālaya.

नित्य *m. n. f.* eternal, constant.

निर्जन *m. n. f.* tenantless, lone-some.

नीचग *m. n. f.* resorting to a low man, possessed by a humble man; flowing down a sloping ground.

पार्थ *m.* son of पृथा, name of the Pāṇḍavas.

पुष्पमित्र *m.* name of a king.

पौरुष *n.* manliness, prowess.

प्रकृति *f.* disposition.

प्रतिहारी *f.* a female door-keeper.

प्रागल्भ्य *n.* boldness.

फूत्कार *m.* sobbing.

मय *m.* name of an architect.

मारुत *m.* wind.

मिथुन *n.* a couple, a pair.

वम् *1st conj. Parasm.* to vomit.

वल् *1st conj. Ātm.* to go, to cover.

वीररस *m.* warlike feeling, one of the nine poetic sentiments.

श्रीहरि *m.* a name of the god Vishṇu.

संभव *m.* source.

सत्त्व *n.* power, greatness.

सलिल *n.* water.

स्वेद *m.* sweat, perspiration.

Accordingly तथा च, तथा, इत्थम्.	Repeat पठ् 1st conj. Parasm.
Cry रु 2nd conj. Parasm. क्रन्द् 1st conj. Parasm.	Respectable विशिष्ट; of a respectable family अभिजनवत् m. n. f. कुलीन m. n. f.
Education विद्या f.; of good education कृतविय m. n. f. संस्कृत-चित्त m. n. f. सुविनीत m. n. f.	Saushadmana सौषडन m. name of a king.
Family कुल n.	Sometimes कदाचित्.
Occasionally कालेकाले, प्रसङ्गव-शात्.	S'yâparṇa श्यापर्ण m. an individual of the श्यापर्ण family, which was a family of priests.
Prasravaṇa प्रस्रवण m. name of a mountain.	Well-behaved सुचरित m. n. f.

LESSON XXII.

AORIST.

1. The so-called Aorist expresses simply the completion of an action without reference to any particular time, or a recent or this day's action. It is similar to the English Present Perfect, which the student will remember "defines an action as having happened in *a portion of time which is not yet expired*; it brings a past action into connection with the present time." The Aorist should never be used in narratives.* अजनि ते वै पुत्रः (Ait. Brâhmaṇa) 'A son has been born to thee'; तदहं तुभ्यमेव ददामि य एवं सत्यमवादीः (Ait. Brâhmaṇa) 'I give that to thee who hast told the truth'; उदु श्रिय उपसो रोचमाना अस्थुः (Rigveda Samhitâ) 'The bright splendours of the dawn have arisen (begun to appear)'.

2. The Aorist is used with the prohibitive particle मा and has then the sense of the Imperative. The temporal augment is in this case dropped; as मा त्वं गमः 'Do not go'; मा नो हिंसीज्जनिता यः पृथिव्याः 'May he, who is the creator of the earth, not hurt (kill) us !'

3. There are seven varieties of the Aorist. The temporal

* In the later Sanskrit literature the three past tenses are promiscuously used, no distinction being observed among them.

augment अ or आ is prefixed to the roots in this tense as in the Imperfect.

1.—*First Variety.*

1. The terminations of the Imperfect are applied to roots with the exception of that of the third person plural, which in this case is उस्. Before उस् the preceding आ, if any, is dropped.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st. pers.	अम्	व	म
2nd „	स्	तम्	त
3rd „	त्	ताम्	उस्

2. पा 'to drink,' स्था, दा, धा, and other roots assuming the forms of दा and धा in virtue of rule 14 p. 82, गा which is substituted for इ 'to go' in the Aorist, and भू 'to be' belong to this variety.

3. The third person plural termination in the case of भू is अन्; and before the terminations beginning with a vowel व is added on to भू.

4. घ्रा, घे, शो, सो and छो are conjugated in this way optionally (remember rule 14 p. 82). Their other forms are made up according to the sixth variety. घे takes the third Aorist also.

5. This variety is Parasmaipadi exclusively. Such of the roots belonging to it, as are Âtmanepadi also, take the fourth or fifth variety in that Pada.

दा—'to give.'

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अदाम्	अदाव	अदाम्
2nd „	अदाः	अदातम्	अदात
3rd „	अदात्*	अदाताम्	अदुः

आ being dropped before उस् by 1 above, we have अद् + उस् = अदुः. Similarly अस्थुः, अगुः &c.

II—*Second Variety.*

1. अ is added on to the root, and then the terminations of the Imperfect of the first group of conjugations are appended.

* Rule II. p. 58 is applicable in this as in all such cases.

Parasm.

	Sing.	Dual	Plur.
1st pers.	अम्	व	म
2nd „	स्व	तम्	त
3rd „	त्	ताम्	अन्

The अ is elided before अम् and अन्, and lengthened before व and म (See p. 6 note* and p.5. F. B.).

Ātm.

1st pers.	इ	वहि	महि
2nd „	थास्व	इयाम्	ध्वम्
3rd „	त	इताम्	अन्त

The अ is elided before अन्त and lengthened before वहि and महि as above.

2. The radical vowels do not take their Guṇa or Vṛiddhi substitute.

3. This variety is Parasmaipadi with but a few exceptions.

4. Some roots are conjugated in this way optionally and some necessarily. The most important of these are given in the following lists :—

a. Necessarily.

लिप् to anoint.

सिच् to sprinkle.

*ह्वे (ह्व) to call.

These three roots when Ātmanepadi take this variety optionally.

अस् (अस्थ्) to throw.

आप् to obtain.

क्रुध् to be angry.

क्लृप् to be fatigued.

क्षम् 4th conj. to forgive.

ख्या (ख्य) in Parasm and Ātm. to tell.

गम् to go.

गृध् to be greedy.

वस् to devour.

तम् to be distressed in body or mind.

तृप् to be satisfied

तृष् to be thirsty.

दम् to be tamed.

दुष् to be depraved.

हृद् to hurt, to act the traitor.

नश् to perish.

पत् (पम्) to fall.

पिष् to pulverize, to grind.

पुष् 4th conj. to nourish.

भ्रम् 4th conj. to wander, to err.

* The forms which some roots assume before अ are enclosed with in brackets; as—आस्थ् + अम् = आस्थम्; अह्व + अम् = अह्वम्.

मद् to be mad.
 मुच् to leave, to release.
 मुह् to be silly.
 लुप् to cut.
 लुभ् 4th conj. to covet. [to speak.
 वच् (वोच्) in Parasm. and Âtm.
 शक् to be able.
 शद् to perish, to wither away.
 शम् to be calm. [regulate.
 शास् (शिप्) to govern, to rule, to

शिप् to distinguish.
 शुष् to be purified.
 श्रम् to exert one's self.
 श्लिप् 4th conj. to adhere.
 सद् to be dejected, to sit.
 सिप् 4th conj. to be ready.
 सृप् to move, to creep.
 लिह् to bear affection to.
 सिव् 4th conj. to perspire.
 हप् 4th conj. to be glad.

b. *Optionally.*

धुद् to reduce to powder.
 वुप् to proclaim.
 च्युत् to drop.
 छिद् to cut off.
 जृ (जर) to become old.
 तृप् to be satisfied.
 दृप् to be proud.
 दृश् (दर्श्) to see.
 निज् to wash off.
 बुध् to know.
 भिद् to penetrate.
 युज् to join.
 रिच् to make empty.
 रुद् to cry.
 रुध् to obstruct.
 विच् to separate.
 शुच् 4th conj. to be pure.
 श्वि (श्व) to swell.
 स्कन्द् (स्कद्) to jump upwards.

स्तम्भ् (स्तम्भ्) to obstruct.
 रुकुद् 1st conj. to break off.
 The following roots of the first conjugation are generally Âtmanepadi, but when they take this variety of the Aorist they become Parasmaipadi :—
 कृप् to make for, to tend towards.
 क्षुभ् to become agitated.
 युत् to shine.
 ध्वंस (ध्वस्) to perish.
 भ्रंश् (भ्रश्) to fall.
 रुच् to shine.
 वृत् to be.
 वृध् to increase.
 शुभ् to shine, to look decent.
 स्यन्द (स्यद्) to drop. [down.
 संस् (सस्) to fall down, to drop
 सिव् to perspire.

5. Of these श्वि takes the third and fifth varieties besides this and the rest, the fourth or the fifth according as they are *anit* or *set*.

6. श्लिप् takes the seventh variety when it means 'to embrace'.

7. Such of the roots in the two lists as are conjugated in the Âtmanepada, with the exception of those mentioned above, take the fourth or fifth variety in that Pada.

	पुष.		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अपुषम्	अपुषाव	अपुषाम
2nd „	अपुषः	अपुषतम्	अपुषत
3rd „	अपुषत्	अपुषताम्	अपुषन्
	वच् <i>Ātm.</i>		
1st pers.	अवोचे	अवोचावहि	अवोचामहि
2nd „	अवोचथाः	अवोचेथाम्	अवोचध्वम्
3rd „	अवोचत	अवोचेताम्	अवोचन्त

III—Third Variety.

1. The Aorist forms of roots of the tenth conjugation and of causals are made up in this way.

2. *a.* The अय is dropped, but the vowel changes and others effected in the primitive root before it are retained. *b.* The penultimate vowel is shortened. *c.* Then the root is to be reduplicated according to the general rules. If the syllable following the reduplicative one be short and not prosodially* long, *d.* the अ of the reduplicative syllable is changed to इ; *e.* and its vowel generally, when short and not prosodially long, is lengthened. *f.* To the base so prepared are to be appended अ, and the terminations of the Imperfect as in the second variety.

Thus from भावय (the causal of भू), by dropping अय, we have भाव्; by shortening the penultimate, भव्; by reduplication, वभव्; by changing the reduplicative अ to इ, विभव्; by lengthening the इ, वीभव्; and by applying अ, the termination त्, and the temporal augment, अववीभवत्. So from स्पन्दयति (caus. of स्पन्द्) we have by *a.* स्पन्द्; पस्पन्द् by *c.* and 2 *d.* p. 63; अपस्पन्दत् by *f.* For *b.* there is no occasion, since the penultimate is not a vowel and none also for *d.* and *e.* since स्प, the syllable following the reduplicative प, is prosodially long, being followed by a conjunct consonant. स्वलयति (caus. of स्वल्); स्वल् by *a.*; चस्वल् by *c.* and 2 *d.* and *b.* p. 63; चिस्वल् by *d.*; अचिस्वलत् by *f.* For *b.* there is no occasion, and also for *e.*, since the vowel इ of the reduplicative syllable चि is prosodially long.

3. *a.* If a root begins with a vowel, the following consonant is reduplicated and इ added to it in the reduplicative syllable. *b.* When a conjunct consonant with न्, द्, or र्, as

*A syllable is prosodially long when, being short itself, it is followed by a conjunct consonant.

its first member, follows the initial vowel, the second member is reduplicated.

Thus अट्-आटय्-आट् by 2 *a* ; अट् by 2 *b*. ; अटिद्, by 3 *a*. ; आटिद् by adding the temporal augment आ (F. B. p. 62); and आटिडत् by 2 *f*. So उन्द्-उन्दय्-उन्द्-उन्दिद् by 3 *b*. ; औन्दिद् by the rule in p. 62 F. B. and औन्दिदत्. Similarly अर्द् has आर्जिहत्. In the two latter cases उन् and अर् are set aside and द् and ह् are reduplicated and इ added to them.

4. *a*. If a root ends in उ, short or long, that vowel is to be substituted for इ in the reduplicative syllable, when the following syllable does not consist of a letter of the labial class or of य, र, ल, व, or ज, followed by अ.

Thus कु, causal कावय्-काव्-कव्-चकव् and चिकव्, but as the root ends in उ, we have चुकव्-चूकव्-अचूकवत्; but in the case of भू or पू we have अभीभवत् or अपीपवत्, and not अब्भवत् or अपूपवत्.

b. The इ is optionally retained in the case of सु, शु, हु, पु, फु and च्यु. Ex. अशिश्नवत् or अशुश्नवत् Aor. caus. of श्रु.

5. The following roots shorten their penultimate optionally:—

खाज्, भाष्, भास्, दीप्, जीव्, मील, पीह्; and also ह्वे, छद्, छप् and a few others; as अपीपिडत् or अपिपीडत्.

पीडय्-पीड्-पिपीड्-अपिपीडत्. 2. *e*. has no place here. When the penultimate is shortened, we have पीड्-पिड्-पिपिड्-पीपिड्-अपीपिडत्.

6. The vowel changes mentioned in Article 2, *i. e.*, the shortening of the penultimate (*b*.), the substitution of इ for अ (*d*.), and the lengthening of the reduplicative syllable (*e*.) do not take place in the case of the following roots:—

कथ्, वर, शट्, रद्, स्पृह्, सूच्, मृण्, ध्वन्, पार; as कथ्—अचकथत्, वर-अववरत्.

7. The अ of the reduplicative syllable of स्मृ, दृ, त्वर, प्रथ, म्रद्, स्नृ, and स्पर्श is preserved, and the इ of those of वेह् and चेह् optionally changed to अ; as असस्मरत्, अददरत्, &c. and अववेष्टत् or अविवेष्टत्.

8. गण् has two forms, अजगणत् or अजीगणत्.

9. The roots श्रि, द्रु and सु take the third variety in the primitive form. श्रि takes it optionally. वे (see p. 155, Art. 4), drops its आ after reduplication.

In these cases reduplication alone is necessary. श्रि-श्रिभि+ अत्-अश्रिभियत् by II., p. 36, the अ being weak; धे-अदधत्.

10. स्थापयति has अतिष्ठिपत्; पाययति, अपीष्यत्; and प्रापयति, अजिघ्रपत् or अजिघ्रिपत्.

11. The penultimate short ऋ of a root is optionally retained, the long ॠ optionally shortened.

वर्तय caus. of वृत्; by dropping the अय we have वर्त्, or वृत् by the above; वर्त्-ववर्त्-अववर्त्तत् 2 d. and e. are not applicable. वृत्, -ववृत्-विवृत् by 2 d. —वीवृत् 2 e. —अवीवृत्तत्. कीर्तय caus. of कृत्; after the dropping of the अय, कीर्त् and कृत् by the above, which give two forms अचिकीर्त्तत् or अचीकृत्तत्.

12. Some roots, the most important of which are लोक्, लोच्, शास्, श्लाघ्, नाघ्, सेच्, वेप्, एज्, लाघ्, राघ्, ताघ्, दाश्, याच्, and राज्, do not shorten the penultimate; as अल्लोक्त् and अततायत्.

13. ह्वे and स्वप् are in the Aorist of the causal to be taken as हु and सुप्, and चि optionally as शु; as अजृह्वत् or अजृहावत् by Art. 5, असुषुपत्, अशशवत् or अशिश्चयत्.

14. This variety is both Âtmanepadi and Parasmaipadi.

ह 'to carry' caus.

Parasm.

	Sing.	Dual	Plur.
1st pers.	अजीहरम्	अजीहराव	अजीहराम
2nd „	अजीहरः	अजीहरतम्	अजीहरत
3rd „	अजीहरत्	अजीहरताम्	अजीहरन्
	Âtm.		
1st pers.	अजीहरे	अजीहरावहि	अजीहरामहि
2nd „	अजीहरथाः	अजीहरेथाम्	अजीहरध्वम्
3rd „	अजीहरत	अजीहरेताम्	अजीहरन्त

काशीं गन्तुकामः श्रीनगरान्निर्गात्पण्डितः सह परिवारेण ।

भगो अर्यमा सविता पुरंधिर्मह्यं त्वाहुर्गार्हपत्याय देवाः ।

तस्मिन्गुर्वनुचरे गृहं प्रविष्टे यूयं किमधुनोदस्यात । गुरुरय-
मिति मत्वा ।

अस्मिन्निर्जने वने नष्टमश्वमियन्तं कालमन्विष्यन्नपि न समा-
सदम् ।

इदमाश्रफलं वृक्षादपतत् । यदि रोचते गृहीत्वा स्वादस्व ।

हे गङ्गे यदीदृशेभ्यः पापेभ्यो मामुददीधरस्ततः सत्यमनाथ-
शरणमसि विष्णुपदपङ्कजोद्भवासि ।

प्रातरारभ्य पञ्चसप्ततिं वृक्षानसिचाम ।

वत्सस्य मरणेन तद्विषयकाः सर्वे मनोरथा मेऽध्वसन् ।

क्रीडार्थमुपवनमगमतां दंपती तयोर्निवृत्तयोरात्मनः करुण-
वार्तां कथय ।

इयं वालिका दुःखवार्तां श्रुत्वामुहत् । आश्वासयैनामुदकेन
च सिञ्च ।

इमं ग्राममागच्छन्तौ भवन्निर्दिष्टे गहने वने नानापक्षिगणस-
माकुलं महावटवृक्षं तमदर्शय ।

उपाध्यायो देवानपूजदधुनातिथयो यथेष्टं भुञ्जताम् ।

अस्मिन्मण्डपे समाहृतान्ब्राह्मणानहमजगणम् । पञ्च शतानि तेषां
वर्तन्ते । एतेभ्योऽधुना दक्षिणां दातुमारभस्व ।

मच्चिन्तिता सरणिर्वरीयसेऽधिकारिणे नारुचदतः स तां निरा-
स्थन्नवीनां च स्वयं कल्पितां प्रावीवृतत् ।

किं यूयमवोचत । पुनरपि कथयत नाहमवहितोऽभूवम् ।

प्रातिष्ठिपत्स बोधार्थं कुम्भकर्णस्य राक्षसान् ॥

राघवस्यामुषः कान्तामातैरुक्तो न चार्पिपः ॥

मुष्टिनाददरत्तस्य मूर्धानं मारुतात्मजः ॥

मुक्त्वा निःश्रीकमप्यब्जं मराली न गतान्यतः ।

अमराली त्वगाद्वेगादिदं सदसदन्तरम् ॥

We have drunk [पा] Soma and have become [भू ,
immortal.

Devadatta has weighed [तुल्य] this gold, make ornaments
of it.

The king of the Kalingas has besieged [रथ] Pataliputra
but many of his soldiers have fallen out [अंश] of the line
and are looking for plunder.

Ashtāvakra, coming from a place twelve coss off, is now tired [अम्र]. Give him food and drink.

He has not been able [शक्] to convince me that my belief in the existence of ghosts is unfounded.

The minister has governed [शास] the country justly. He is loved by all the people.

Govinda looked for the lost book one whole day, but has not found [गम् with अधि, सद् with सम् and आ] it.

We have cut off [छिद्] a branch of the Palâśa tree for making a sacrificial post.

Have you not washed [क्षु] your hands yet?

I have given a hot bath* [स्ना caus.] to my children.

Hast thou not heated [तप् caus.] the water yet, as I told [वच्] you to do ?

The owner being dead, they have caused the house to be pulled down [सद् caus. with उद् or नग् caus.] and his clothes to be burned [दद् caus.].

VOCABULARY XXII.

अनाथ *m. n. f.* helpless.

अनुचर *m.* an attendant, a servant.

अञ्ज *n.* a lotus.

अवहित (*past part.* of धा with अव) attentive.

अष्टावक *m.* name of a person.

असू *4th conj.* with निश्, to repeal, to abolish.

आप्त *m.* a friend, a well-wisher.

आली *f.* a line or row.

इ with निश्, to set out.

करुण *m. n. f.* doleful, lamentable.

कल्पित *past part. pass.* of the causal of कृप्, planned, invented.

गन्तुकाम *m. n. f.* desirous to go.

गार्हपत्य *m.* a sacred fire kept perpetually by a householder, household duties.

तद्विषयक *m. n. f.* concerning him.

ताय *1st conj. Âtm.* to spread.

दीप् *4th conj. Âtm.* to shine.

वृ with उद् to draw out, to save.

धे *1st conj. Parasm.* to suck, to drink.

ध्वन् *1st conj. Parasm.* to sound.

नवीन *m. n. f.* new.

परिवार *m.* retinue.

पलाश *m.* a kind of tree.

पुरंधि *m.* name of a deity.

बोध *m.* awakening.

भग *m.* name of a deity.

* Use उष्णोदकेन with the caus. of स्ना.

भंश्च 1st conj. *Ātm.* and 4th conj.
Parasm. to fall.

मण्डप *m.* a temporary hall erected on festive occasions.

मनोरथ *m.* wish, desire.

मराली *f.* a female swan.

मारुतात्मज *m.* the son of the god of wind, *Mâruti*.

मुष्टि *m. f.* a fist.

मृग 10th conj. *Ātm.* to look for, to search.

रह् 10th conj. to quit.

वटवृक्ष *m.* a banian tree.

वर् 10th conj. to choose.

वृत् with प्र (in the causal) to

introduce, to bring into practice.

शद् 10th conj. to deceive, to defraud.

श्री *f.* beauty.

सद् with सम् and आ, to obtain, to meet with, to find.

समाकुल *m. n. f.* occupied with, full of.

समाहृत *past part. pass.* of ह with सम् and आ, collected.

सरणि-णी *f.* path, disposition or arrangement of things.

सवितृ *m.* the sun.

सूच् 10th conj. to indicate.

स्वामिन् *m.* owner.

Belief श्रद्धा *f.* विश्वास *m.*

Convince इ with प्रति *caus.*, प्रतीतिं कृ.

Existence भाव *m.* अस्तित्व *n.*

Ghost प्रेत *m.* वेताल *m.* पिशाच *m.*

Immortal अमृत *past part.* of मृ with अ, अमर *m. n. f.*

Justly धर्मेण, न्यायेन.

Line व्यूह *m.* column of an army.

Love लिह् 4th conj.; he is loved तस्मिन्निहति.

Plunder लोप्त्र *n.* लुण्ठन *n.*

Unfounded निर्मूल *m. n. f.*

Yet अद्यापि *ind.*

LESSON XXIII.

AORIST—contd.

I.—Sixth Variety.

1. The sixth variety of the Aorist is formed by adding to the root the forms of the third Aorist of अस् with some changes, the अ of अस् being dropped. These forms may be considered as the terminations. They are as follows:—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	सिपम्	सिष्व	सिष्म
2nd „	सीः	सिष्टम्	सिष्ट
3rd „	सीत्	सिष्टाम्	सिष्टुः

To be able to commit them easily to memory, the learner may regard them as made up of the Imperfect forms of अस्, with the

आ dropped and सि prefixed, this latter necessitating the change of the following स्र to र. Instead of सन्, सुम् should be taken to be the third person plural form, and सि is not to be prefixed to the second and third person singular.

2. Roots ending in आ, *यम्, रम्, and नम् take this variety.
3. This variety is Parasmaipadi only.

II—Seventh Variety.

1. This consists in adding to the root the forms of the second Aorist of अस् 'to be,' the अ of अस् being dropped. In other words, add अ to स्र and append the terminations of the Imperfect with the modifications shown below. These forms, considered as terminations, add on to the root.

	Parasm.				Âtm.	
1st pers.	सम्	साव	साम	सि	सावहि	सामहि
2nd „	सः	सतम्	सत	सथाः	साथाम्	सध्वम्
3rd „	सत्	सताम्	सन्	सत	साताम्	सन्त

2. This variety is both Âtm. and Parasm.

3. *Ani†* roots ending in ऋ, ए, स्र and द्व, and having इ, उ, ऋ, or लृ for their penultimate, have their Aorist formed in this way.

4. The root दृश् is an exception.

5. The roots स्पृश्, मृश्, and कृष् optionally take this variety.

6. The third person singular, second person singular and plural, and first person dual of the Âtmanepada of the roots दुह्, दिह्, लिह् and गुह् are optionally formed by dropping the स्र or सा, and appending the remaining portions of the terminations.

ग्लै Parasm.

	Sing.	Dual	Plur.
1st pers.	अग्लासिषम्	अग्लासिष्व	अग्लासिष्म
2nd „	अग्लासीः	अग्लासिष्टम्	अग्लासिष्ट
3rd „	अग्लासीत्	अग्लासिष्टाम्	अग्लासिषुः

* Roots ending in प, वे and ओ are to be considered as roots ending in अ, as observed in Art. 14, Lesson XIII.

† See p. 78 Note †. Also those roots which are optionally *Set* when they do not take इ.

लिङ् Parasm.

	Sing.	Dual	Plur.
1st pers.	अलिङ्गम्	अलिङ्गाव	अलिङ्गाम
2nd „	अलिङ्गः	अलिङ्गतम्	अलिङ्गत
3rd „	अलिङ्गत्	अलिङ्गताम्	अलिङ्गन्
		Ātm.	
1st pers.	अलिङ्गि	अलिङ्गावहि-अलिङ्गहि	अलिङ्गामहि
2nd „	अलिङ्गथाः-अलीढाः	अलिङ्गाथाम्	अलिङ्गध्वम्-अलीढम्
3rd „	अलिङ्गत-अलीढ	अलिङ्गताम्	अलिङ्गन्त

अ + लिङ् + सत्-लिङ्-लिङ् by I., p. 49-लिङ् by IV., p. 49-लिङ् + पत् = लिङ्गत् by note †, p. 97 F. B.-अलिङ्गत्. अ + दिङ् + सत्-दिङ्-दिङ् by V., p. 50-विङ् by VII., p. 51-विङ् by note† p. 5. F. B.-विङ् + पत् as above-अविङ्गत्. अ + दिश् + सत्-दिश्-दिष by IX., p. 52-दिङ् by IV., p. 49-दिङ् + पत् as above-अदिङ्गत्. अ + कृष् + सत्-कृष्-कृक् &c. as above-अकृङ्गत्. अ + लिङ् + सत्-लिङ्-लिङ् &c. as above-अलिङ्गत्; also लिङ् + त-लिङ् + त by I., p. 49-लिङ् + घ by II., p. 49-लिङ् + द by note* p. 21 F. B.-लीढ by III., p. 49- and with the temporal augment, अलीढ.

नित्यकर्मानुष्ठानायास्त्रासीस्तच्छूद्रादीन्मा स्पृशः ।

वेणुधमन्याग्निमध्मासिषम् । तदस्मिन्प्रदीप्ते ब्रह्मावाहुतीः प्रास्य ।

भोः पुरोहित भवदाज्ञामनुसृत्य वटवेऽहं सावित्रीमुपादिक्षम् ।

तदधुनान्यत्करणियं दर्शय ।

विवाहविधेरितिकर्तव्यतामत्रत्या ब्राह्मणा नाज्ञासिषुरतो मां तत्संपादनायाह्वन् ।

अस्तमयासीद्रविस्तिमिरेणावृतं नभः । तत्किमद्यापि गां नाधुक्षत पयः ।

कृषीवला भूमिमकृक्षन्परं त्वार्द्रासु स्थितेऽपि सूर्ये पर्जन्यो न वर्षति ।

मा वयं आतरः परस्परं द्विक्षामेत्यस्माकं पितासन्नमरणो रिक्थस्य समानांश्चतुरो भागानकरोत् ।

महाकार्यारम्भे देवो गुरुजनश्च वन्दितव्य इति वचनमनुरुध्य गृहदेवतां मातरं पितरमन्यांश्च वृद्धान्प्राणसिष्म ।

कूपतडागादिनिर्माणाय महान्तो यत्रा युष्माभिः कृतास्ते
कस्मिन्पर्यवासासिषुः ।

इदं मधु किं नालिक्षः । रुचिकरमेतत् ।

He embraced [स्निग्ध] his child and wept [रुद्ध] bitterly.

We have mounted [रुद्ध with आ] our horses and are now marching against the enemy.

The flowers, brought yesterday, have now faded [म्लै], throw them out and bring new ones.

Having told us how Chandraketu and Lava fought with each other, and how Râma commanded them to be quiet*, he has ceased [रम् with वि Parasm.].

I have not yet thought [मृश with वि] which would be better for me, the study of law or of medicine.

Have you smelt [त्रा] the flower ? It is very fragrant.

The king has sat [विश with उप] upon the throne and is consulting with his ministers.

We have protected [पा] you so long from evil or injury and you now act the traitor towards us ; what could be more mournful ?

Why hast thou abandoned [हा] an affectionate wife who never did anything you did not like ?

VOCABULARY XXIII.

अनुष्ठान *n.* doing, executing.

अस्त *m.* sunset.

आर्द्रा *f.* the sixth lunar mansion.

आवृत *past part. pass. of ढ with आ*, filled, covered.

आसन्नमरण *m. n. f.* (आसन्न *m. n.* *f.* near, and मरण *n.* death) one whose death is near, about to die.

आहुति *f.* a sacrificial oblation.

इतिकर्तव्यता *f.* method or the way of doing anything.

करणीय *pot. part.* what is to be done.

गृहदेवता *f.* family deity.

तिमिर *n.* darkness.

धमनी *f.* a pipe.

नित्यकर्मन् *n.* daily religious performance.

पर्जन्य *m.* rain.

प्रदीप्त *past part.* of दीप् to shine
 with प्र, shining brightly.
 भाग *m.* division.
 रिक्थ *n.* property, wealth.
 रुचिकर *m. n. f.* palatable.
 वन्दितव्य *pot. part.* of वन्द् fit to be
 bowed to.
 वृष्ट *1st conj. Parasm.* to rain.
 वेणु *m.* a bamboo.
 संपादन *n.* accomplishing.

समान *m. n. f.* equal.
 सावित्री *f.* the holy mantra or
 verse of the R̥gveda, gene-
 rally called Gāyatrī, and re-
 peated by all the Brāhmaṇas
 every day.
 सो *4th conj. Parasm.* to end;
 with परि and अव, to end in,
 to result in.

Act the traitor हृद् *4th conj. Parasm.*
 Bitterly प्रसुक्तकण्ठम्, *used as an*
adv.
 Chandraketu चन्द्रकेतु *m.* name
 of the son of Lakshmaṇa,
 brother of Rāma.

Evil अनर्थ *m.* पीडा *f.* संकट *n.*
 Fragrant सुरभि *m. n. f.*
 Law धर्मशास्त्र *n.*
 March against गम् with अभि.
 Medicine (as a science) वैद्यक *n.*
 आयुर्वेद *m.*
 More mournful दुःखतर *m. n. f.*

LESSON XXIV.

Part I.

AORIST—contd.

Fourth and Fifth Varieties.

1. The most general varieties of the Aorist are the fourth and the fifth. Any root that does not belong to any of the preceding ones takes one or other of these. In the same manner a root that takes one of the others optionally, or in the Parasmaipada only, has its other or Âtmanepada form made up in either of these ways.

2. (a.) The fifth differs from the fourth in prefixing the augment इ to the terminations and consequently it is the Aorist of *Set* roots and the fourth that of *Aniṭ* roots. (b.) स्तु and सु when *Parasm.* belong to the fifth variety, though *Aniṭ*; and (c.) वृ and roots ending in ऋ preceded by a conjunct consonant or in long ऋ, when Âtmanepadi, and (d.)

such as are optionally *Set* to either. (e.) धू when *Parasm.* and अञ् take the fifth only.

3. लु and कम् do not admit इ when they take the *Âtma*-*nepada* terminations.

4. *a.* The forms of the Imperfect of अस् 'to be', with the initial आ dropped, are appended to the root as terminations. *b.* The third person plural has सुः instead of सन्. *c.* When in the fifth variety इ is prefixed, the स of the second and third person singular is dropped. *d.* The rule about the change of ध्वे to द्वे given in 4, p. 79, holds good in the case of ध्वम् in this tense. ध्वम् is changed to द्वम् when preceded by इ also.

I. स् preceded and followed by any consonant except a nasal or a semivowel is dropped; as अभिद् + स्त = अभित्त; अभैद् + स्ताम् = अभैत्ताम्.

Fourth Variety.

Parasm.

<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
सम्	स्व	स्म
सीः	स्तम्	स्त
सीत्	स्ताम्	सुः
	<i>Âtm.</i>	
सि	स्वहि	स्महि
स्थाः	साथाम्	ध्वम्
स्त	साताम्	सत

Fifth Variety.

Parasm.

<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
इपम्	इष्व	इष्म
ईः	इष्टम्	इष्ट
ईत्	इष्टाम्	इष्टुः
	<i>Âtm.</i>	
इपि	इष्वहि	इष्महि
इष्टाः	इपाथाम्	इध्वम्
इष्ट	इपाताम्	इपत

PARASMAIPADA.

Fourth Variety.

5. In the *Parasmaipada* forms of the fourth variety the vowel of a root takes its *Vṛiddhi*-substitute; as भिद्-अभैत्सीत्.

Fifth Variety.

6. In the *Parasmaipada* fifth, (*a.*) the ending इ, उ, ऋ, and ॠ, short or long, and (*b.*) the penultimate of roots ending in इ or ॠ and (*c.*) that of वद् and वञ् take *Vṛiddhi* necessarily; as ॠ-अलौ + इपम् + अलाविषम्, चॠ-अचारिषम्, फॠ-अफालिषम्.

7. The अ, if not prosodially long, of roots having an initial consonant and ending in any consonant except इ and ॠ, takes *Vṛiddhi* optionally; as गद्-अगदीत् or अगादीत्.

8. *Exceptions.*—Roots ending in ह्, स्, य्, and the roots, क्षण्, चस्, जायु, कट्, लप्, हस्, चि, and some others, do not take Vṛiddhi ; as कम्-अकमीत्.

9. The penultimate short इ, उ, ऋ, ॠ take their Guṇa in the fifth form ; as सिध्-असेधीत्, शुच्-अशोचीत्, कृत्-अकर्तृत्.

ÂTMANEPADA.

• Fourth Variety.

10. In the Âtmanepada fourth variety, (a.) the ending इ or उ, short or long, takes Guṇa, while (b.) the ending ऋ and the penultimate vowel remain unchanged ; as नी-अनेष्ट, सु-असोष्ट, भृ-अभृषत् 3rd pers. plur., भिद्-अभित्त. Ending कृ (long) is treated as in 9, p. 2 ; as स्तृ-अस्तीर्ष्ट, वृ-अवृष्ट.

11. After a short vowel the स् of स्त and स्थाः is dropped ; as ह्—अहत.

12. In the Âtmanepada, दा, धा, and such roots as assume those forms in the non-conjugational tenses, and स्था substitute इ for the final आ, and this इ does not take Guṇa ; as अदित, अदिपाताम्.

Fifth Variety.

13. The ending vowel or the penultimate short takes its Guṇa substitute in the fifth variety ; as लृ-अलविष्ट, सुद्-अमोदिष्ट.

14. In the Âtmanepada fourth Aorist, हन् drops its nasal necessarily ; and गम्, and यम् when it means 'to marry,' optionally. वध् is used instead of हन् in the Parasmaipada and optionally in the Âtmanepada. वध् does not take Vṛiddhi.

हन् with आ Âtm.—आ + अ + हन् + स्त - ह + स्त - ह + त by 11 above —अहत—आहत ; dual आहसाताम्—plur. आहसत. Another form is आवधिष्ट &c. यम् with उप Âtm.—उपायत, उपायसाताम् &c. or उपायंस्त, उपायंसाताम् &c. गम् with सम् Âtm.—समगत or समगंस्त &c.

15. The third person singular of the Aorist of पद् is अपादि, i. e., it is made up by using the termination इ instead of स्त. दीप्, जन्, बुध् 4th conj., पूर, ताय, and प्याय substitute this इ for स्त (or इष्ट) optionally.

16. a. As in the case of other non-conjugational tenses the passive of the Aorist is made up simply by appending

Âtmanepada terminations to the prepared base. *b.* The first, second, third, and sixth Aorists are active, wherefore the roots belonging to them take the Âtm. fourth, fifth, or seventh in the passive. *c.* In the passive of the Aorist all roots take इ for the third person singular instead of स्त (or इष्ट) or सत्.

17. Before this इ the ending vowel and the penultimate अ take Vṛiddhi and any other penultimate short takes Guṇa. The अ of जन् and of Set roots ending in स् (except चम् with आ, कम् and वम्) is not changed.

18. Final आ takes the augment य् before the इ.

19. The ह् of हन् is changed to घ् when the vowel undergoes Vṛiddhi (See 7, p. 150).

20. Article 3, p. 103, holds good in this tense also.

भृ Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अभार्षम्	अभार्ष्व	अभार्षम्
2nd „	अभार्षीः	अभार्ष्टम्	अभार्ष्ट
3rd „	अभार्षति	अभार्ष्टम्	अभार्षुः

अ + भृ + सीत्—भार by 5, p. 168—अभार्षति (note ‡ p. 97, F. B.)

Âtm.

1st pers.	अभृषि	अभृष्वहि	अभृष्महि
2nd „	अभृथाः	अभृषाथाम्	अभृद्वम्
3rd „	अभृत	अभृषाताम्	अभृषत

अ + भृ + स्त—the vowel remaining unchanged by 10 (b) p. 169—the स is dropped by 11, p. 169—अभृत.

लृ Parasm.

1st pers.	अलविषम्	अलविष्व	अलविष्म
2nd „	अलवीः	अलविष्टम्	अलविष्ट
3rd „	अलवीत्	अलविष्टाम्	अलविषुः

अ + लृ + ईत्—लौ + ईत् by 6 (a) p. 168—अलवीत्.

Âtm.

1st pers.	अलविषि	अलविष्वहि	अलविष्महि
2nd „	अलविष्टाः	अलविषाथाम्	अलविध्वम्-द्वम्
3rd „	अलविष्ट	अलविषाताम्	अलविषत

अ + लृ + इष्ट—लृ-लौ by 13, p. 169—अलविष्ट.

1. प्रह् being *Anit* belongs to the 4th variety; अ + प्रह् + सीत्—प्राह् by 5, p. 168—प्राह् by IX., p. 52—प्राह् by IV., p. 49—प्राह् + पीत् by note ‡ p. 97, F. B.—अप्राक्षीत्. *Dual*, अ + प्रह् + स्ताम्—प्राह्

+ ताम् by I. and 5, p. 168— प्राप् + ताम्—प्राप्तम् by note* p. 21, F. B.—अप्राप्तम्; *plur.* अप्राप्तः. 2nd *pers.* अप्राक्षीः—अप्राष्टम्—अप्राष्ट. 1st *pers.* अप्राक्षम्—अप्राक्ष्व—अप्राक्षम्.

2. वृप्—one form is अवृप् by *b.*, p. 157. The root takes इ optionally by 6. p. 79; hence it takes both the 4th and 5th varieties. अ + वृप् + सीत्—वृप् optionally by 19, p. 82—व्राप् by 5. p. 168—अव्राप्सीत्; वृप्—व्राप् by 5, p. 168—अताप्सीत्; *duals*, अव्राप्ताम् and अताप्ताम्, स् being dropped by I., p. 168. The fifth is अतर्पीत्, Guna by 9, p. 169; *dual*, अतर्पिदाम् &c. So this root has four forms. वृप् is similar.

3. त्यज्—अ + त्यज् + सीत्—त्याज् by 5, p. 168—त्याक् by note† p. 97, F. B.—त्याक् + पीत् note ‡ p. 97, F. B.—अत्याक्षीत्; *dual*, अत्याक्ताम्, स् being dropped by I., p. 168.

4. दह्—अ + दह् + सीत्—दाह् by 5, p. 168—दाघ् by V., p. 50—धाघ् by VII. p. 51—धाक् by note † p. 5, F. B.—अधाक्षीत्; *dual*, अ + दह् + स्ताम्—अ + दाह् + स्ताम्. First of all स् is dropped; then we have अ + दाह् + ताम्—दाघ् + ताम् by V., p. 50—दाघ् + धाम् by II., p. 49—अदाग्धाम् by VI., pp. 50–51; *plur.* अधाक्षः.

5. वस्—अ + वस् + सीत्—वास्—वात् by I., p. 97—अवात्सीत्; *dual*, अ + वास् + स्ताम्. Here the स् of वस् must be changed to त् before dropping the स् of स्ताम् by I., p. 168. So अ + वात् + स्ताम्—अवात्ताम्.

6. वह्—अ + वह् + सीत्—वाह्—वाइ by I., p. 49—वाक् by IV., p. 49—वाक् + पीत्—अवाक्षीत्; *dual*, अ + वह् + स्ताम्—वाह् + ताम्—वाइ + ताम्—वाइ + धाम् by II. p. 49—वाइ + दाम्—वादाम् by III. p. 49—अवोदाम् by II. p. 88. Similar changes take place before तम्, त, and *Ātm.* त, थास् and ध्वम्.

7. रुह् is both *Parasm.* and *Ātm.* By 4 *b.*, p. 157 one form of its Aorist is अरुधत्. As to the other, we have first अ + रुह् + सीत्—रौध् by 5, p. 168—रौत् by note † p. 5, F. B.—अरौत्सीत्; *dual*, रौध् + स्ताम्—रौध् + ताम्, स् being dropped—रौध् + धाम् by II. p. 49—रौदाम् by VI. pp. 50–51—अरौदाम्; *plur.* अरौत्सः. *Ātm.* अरुह् + स्त—रुध् + त by dropping स्, then रुह् as above—अरुह्; *dual* अरुत्साताम्, *plur.* अरुत्सत.

8. लभ् *Ātm.*—अलभ् + स्त—लभ् + त—लभ् + ध—लब्ध—अलब्ध; *dual* अ + लभ् + साताम्—अलप्साताम् by note† p. 5, F. B.

9. स्वल्—अस्वल्लीत् by 6. (*b.*) p. 168; नद्—अनदीत् or अनादीत् by 7, p. 168; नन्द्—अनन्दीत्.

10. सृज् being *Ānīt* belongs to the 4th variety;—अ + सृज् + सीत्—सृज् by 18 p. 82—स्राज् by 5, p. 168—स्राघ् by IX., p. 52—स्राक् by IV., p. 49—स्राक् + पीत् by note ‡ p. 97, F. B.—अस्राक्षीत्.

11. वृ *Parasm.* and *Ātm.* being *Set* belongs to the 5th variety; *Parasm.* अवारीत्. In the *Ātm.* it takes both the 4th and 5th varieties by 2. (c.), p. 167. अ + वृ + स्त—अ + वृ + त by 11, p. 169—अवृत; अ + वृ + इष्ट—वृ + इष्ट by 13, p. 169—अवरिष्ट;—वृ + ईष्ट optionally by 3, p. 96—अवरीष्ट.

12. इ with अधि being *Anit* belongs to the 4th variety; अधि + आ + इ + स्त—अधि + आ + ए + स्त—अधि + ऐ + स्त—अध्यैष्ट; or अधि + अ + गा + स्त—गी + स्त by 2, p. 98—अध्यगीष्ट.

दुष्टाञ् शब्दान्मा प्रयुक्ष्महि स्लेच्छाश्च मा भूमेत्यध्येयं व्याकरणम् ।

ओदनं शाकांश्च सूदा अपाक्षुरतोऽधुना सर्वान्ब्राह्मणान्मोजय ।

कनिष्ठं पुत्रमहमब्रवं पुत्रक कुसुमपुरं गत्वा तत्रैकस्मिन्गृहे मया निक्षिप्तं धनमास्ते तद्गृहाण । सोऽगच्छत् । निवृत्य च मामब्रवीत्तात धातरो मे तत्रागत्यास्मभ्यमेतद्धनं पितादादिति वदन्तः सर्वमेव तदादिषत ।

यत्त्वं सत्यमवादीस्तत्तुभ्यमहमेतद्वत्तां शतं ददामि ।

त्वमात्मनः पूर्वभार्यामत्याक्षीरण्यां च पर्यणैवीरिति यदश्रौषं तर्त्तिकं सत्यम् ।

मुग्धाकृतिरतीव प्रियश्चावयोः शिशुरमृतेति शोकविकलोऽहं भार्या च मे । परं तु किं वृथाशोकेन सत्यमेव तद्यत्कविराह ।

कश्चैकान्तं सुखमुपगतो दुःखमेकान्ततो वा ।

नीचैर्गच्छत्युपरि च दशा चक्रनेमिकमेण ॥

ऋषयो वै सरस्वत्यां सत्रमासत । ते कवयमैलूषं सोमादनयन्दास्याः पुत्रः कितवोऽब्राह्मणः कथं नो मध्येऽदीक्षिष्येति ।

साचिव्ये मामेवान्यान्सर्वाननाहत्य राजाऽयौक्षीदतोऽभियुक्तेन मनसा मया कार्यमनुष्ठेयम् ।

अस्मिन्क्षेत्रे विपुलं धान्यमवाप्सम् ।

अङ्गीकृतं महत्कार्यं पारयितुमक्षमा वयमुदस्नास्म ।

अखिला मनोरथा मेऽफालिषुरतोऽहं सुखमस्वाप्सं न किञ्चिदवेदिषम् ।

किं नाद्याप्यग्निरथमद्राष्ट प्रत्यहं त्रिरनेन मार्गेण स नीयते ।

मुक्तकेशीं मां दृष्ट्वा दुर्योधनस्य भार्या भालुमत्यहसीत्तन्मे दहति
देहमित्यब्रवीद्धीमं द्रौपदी ।

असमर्थोऽयमर्जुनो धार्तराष्ट्रैः सह योद्धुमतः सङ्ग्रामादयवर्तिष्ठेति
जना ह्ययुः ।

भार्या मे पुत्रमसविष्ट । अतो जातकर्मादिसंस्काराणां संभा-
रात्करोमि ।

अधुनैव सोऽन्नागत्यायं पुरुषः सुविनीतोऽयं दुर्विनीत इति बहु
प्रालापित् । मैवं पुनः प्रलपीदित्येकदा तं भृशं ताडय ।

अस्माभिराज्ञप्तः पौराणिकः पुराणकथाः कथयितुमारब्ध तदेहि
श्रोतुम् ।

परिचारकं मे दन्दशूकोऽदङ्गीत्तत्त्वरस्व भिषजं गत्वौषध-
मानय ।

इयन्तं कालमुद्यमं कुर्वन्नपि सुखं नालप्सि तस्मान्नियतिर्व-
लीयसी ।

महता प्रयत्नेन तेन संचितं धनमहथास्तस्मात्पापोऽसि गर्हणीय-
चरितोऽसि ।

तेऽभ्यर्गुर्भवन् तस्य सुप्तं चैक्षिषताथ तम् ॥

अवोचत्कुम्भकर्णस्तं वयं मन्त्रेऽभ्यधाम यत् ।

न त्वं सर्वं तदश्रौषीः फलं तस्येदमागमत् ॥

प्राज्ञवाक्यान्यवामंस्था मूर्खवाक्येष्ववास्थिताः ।

अध्यगीष्ठाश्च शास्त्राणि प्रत्यपत्था हितं न च ॥

मूर्खास्त्वामववञ्चन्त ये विग्रहमचीकरन् ।

अभाषीन्माल्यवान्युक्तमक्षंस्थास्त्वं न तन्मदात् ॥

ततोऽक्रन्दीदशग्रीवस्तमाशिश्वसदिन्द्रजित् ।

निरयासीच्च संक्रुद्धः प्रार्चिचच्च स्वयंभुवम् ॥

सोऽलब्ध ब्रह्मणः शस्त्रं स्यन्दनं च जयावहम् ॥

प्रोदपाति नभस्तेन स च प्रापि महागिरिः ।

यस्मिन्नज्वालिषू रात्रौ महौषध्यः सहस्रशः ॥

एतं ह वा ऐन्द्रं महाभिषेकं वासिष्ठः सात्यहव्योऽत्यरातये जानंतपये प्रोवाच । तस्माद्वत्यरातिर्जानंतपिरराजा* सन्विद्यया समन्तं सर्वतः पृथिवीं जयन्परीयाय । स होवाच वासिष्ठः सात्यहव्योऽजैषीर्वै समन्तं सर्वतः पृथिवीं महन्मां गमयेति । स होवाचात्यरातिर्जानंतपिर्यदा ब्राह्मणोत्तरकुरुक्षयेयमथ त्वमु हैव पृथिव्यै† राजा स्याः सेनापतिरेव तेऽहं स्यामिति । स होवाच वासिष्ठः सात्यहव्यो देवक्षेत्रं वै तन्न वै तन्मर्त्यो जेतुमर्हत्यदुक्षो‡ वै म आऽत इदं दद इति । ततो हात्यरातिं जानंतपिमात्तवीर्यं निःशुकममित्रतपनः शुष्मिणः शैव्यो राजा जघान ।

The enemies have burned [दद्] twenty villages, and are now marching against the capital.

The birds confined in the cage have all flown [डी Âtm. with उद्] away.

The friends, whom [expected so long, are come [गम् or इ. with आ], and have just alighted [तृ with अव] from their carriages.

We have lopped off [छ् or छिद्] the branches of the trees in the garden.

They have dug [खन्] many canals communicating with the river Sindhu, for agricultural purposes.

When he said [वच्] he could be a Sanskrit Paṇḍita in ten days, I smiled [स्मि].

Yajñadatta has recently performed [कृ, धा with वि, or स्था with अनु] his son's Upanayana ceremony. He gave [दा] much Dakṣhiṇâ to Brâhmaṇas on that occasion.

It was but just now that they remembered [स्मृ] they had sent a man to call Govinda for aid.

* The changes of the final which some words undergo at the end of compounds do not take place in the case of Tatpuruṣa compounds with अ or अनु.

† Acc. sing. of अस्मद्.

‡ Dative used in the sense of the Genitive.

§ डुद् here takes the seventh form, as it should by the general rules, and its द् is not changed to ध्.

Do not be afraid [भी with मा], it is not a cobra that you see before you, but a rope.

The English have killed [वध्] the ring-leaders and re-conquered [जि with पुनर्] the country.

From his constantly sitting at home and not doing anything, have resulted [जन्, or पद् with निस्] poverty, and many painful diseases.

Have you made [कृ] the ornaments that I told you to make ? Show them to me if you have.

The king's surveyors have not yet measured [मा] the whole land.

We have torn [दृ] all those papers, now that they are of no use.

He has pounded [क्षुद्] the medicine, emptied [रिच्] the vessel, put [क्षिप् with नि] that powder into it, poured* water and placed it on the fire.

Govinda's wishes are gratified [तृप्] and he is now happy.

He has abandoned [त्यज् with परि] all worldly affairs and has now become a recluse [व्रज् with परि].

We have not yet accepted [ग्रह् with प्रति] the money they gave us yesterday.

They have served [सेव्] their king faithfully.

The traders have bought [क्री with परि] all the cotton in the market, and sent [हि with प्र] it off to England.

The monkeys have broken [भङ्] the roof of the house.

The brothers have divided [भज् with वि] their ancestral property.

I have endured [सह्] all the taunts of the people calmly, and borne [वह्] the responsibility of governing uninterruptedly.

The two kings have equipped [नद् with सम्] their armies for a battle.

* पृ with जलेन or सिच् with नि. सिच् becomes भिच् after नि.

VOCABULARY XXIV.

अक्षम *m. n. f.* unable.

अग्निरथ *m.* fire-carriage, railway-carriage. [triya.

अत्यराति *m.* name of a Ksha-

अनुष्ठेय *pot. part.* of स्था *with* अनु, what is to be executed.

अभियुक्त *past part.* of युज् *with* अभि, assiduous.

अमित्र *m.* an enemy.

आज्ञप्त *past part. pass.* commanded.

आत्त *m. n. f.* from आ and दत्त *past part. pass.* of दा to give, taken away.

आष *with* सत्रं to hold a sacrificial session, to perform a succession of sacrifices.

उत्तरकुरवः *m. plur.* name of a country beyond the Himâlayas (probably the original seat of the Âryas).

उपरि *adv.* above.

एकान्त *m. n. f.* invariable.

एकान्ततः *adv.* invariably.

ऐलूष *m.* son of Ilûshâ.

औषध *n.* a medicine.

कवप *m.* name of a person.

कितव *m.* a rogne, a dishonest person, a swindler.

कुसुमपुर *n.* name of a town.

जयावह *m. n. f.* that which brings victory.

जातकर्मन् *n.* birth-ceremony.

जानंतपि *m.* son of Janam̐tapa.

तपन *m.* an oppressor.

तृप् *4th conj. Parasm.* to be gratified or satisfied.

दंश् 1st conj. Parasm. to bite.

दन्दश्क *m.* a snake.

दशा *f.* state, condition.

दह् 1st conj. Parasm. to burn.

दीक्ष् 1st conj. Âtm. to consecrate and thus fit oneself for performing a sacrifice.

दुर्विनीत *m. n. f.* rude.

दृ 6th conj. Âtm. with आ, to pay respect to, to regard.

देवक्षेत्र *n.* the land of the gods.

नियति *f.* destiny.

निःशुक्र *m. n. f.* powerless.

नीचैः *adv.* down, below.

नेमि *f.* the circumference of a wheel. [into.

पत् *with* प्र and उद्, to fly, to fly

पद् *with* प्रति, to know or understand, to accept, to do, to practise.

पौराणिक *m.* one who reads and explains the Purânas.

फल् 1st conj. Parasm. to be crowned with success.

भज् 1st conj. Parasm. and Âtm. with वि, to divide

भातुमती *f.* wife of Duryodhana the eldest son of Dhṛitarâshṭra.

मन् *with* अव, to disregard.

महत् *n.* lustre, greatness.

महत्त्वं *n.* greatness, power.

माल्यवत् *m.* name of a giant, the maternal grandfather of Râvaṇa.

मुक्तकेशी *f.* having the hair disordered or dishevelled.

सुगन्धाकृति *m. n. f.* of a lovely form or shape.

म्लेच्छ *m.* a barbarian.

लप् 1st conj. *Parasm.* with प्र, to speak, to prattle.

वञ्च 10th conj. *Ātm.* to deceive.

वासिष्ठ *m.* a descendant of Vasi-

शक *m.* vegetable. [shṭha.

शुष्मिण *m. n. f.* powerful.

शैव्य *m.* name of a king. [sorrow.

शोकविकल *m. n. f.* overcome with

सत्र *n.* a sacrificial session.

सरस्वती *f.* name of a river.

साचिव्य *n.* counsellorship.

सात्यहव्य *m.* name of a priest.

सुविनीत *m. n. f.* modest.

Agricultural purposes, for, कृषि-

हेतोः, कृषिकर्मणे.

Ancestral पितृपैतामह *m. n. f.*

Cage पञ्जर *m.*

Canal कुल्या *f.*

Capital राजधानी *f.*

Cobra फाणिन् *m. नाम m.*

Communicating संगत *past part.*
or संगच्छमान *pres. part.*

Confined नियन्त्रित *past part.*
pass. निबद्ध past part. pass.

Cotton तूल *m.* पिचु *m.*

Disease व्याधि *m.*

Faithfully भक्त्या. निष्ठया.

Market पण्यवीथिका *f.* आपण *m.*

Medicine औषध *n.* ओषधि *f.* a
medicinal herb, *gener.* an herb.

Painful व्यथाकर *m. n. f.* पीडाकर
m. n. f.

Paper पत्रक *n.*

Poverty दारिद्र्य *n.* दुर्गति *f.*

Powder क्षोद *m.* चूर्ण *n.*

Property रिकथ *n.* वित्त *n.*

Responsibility of governing

राज्यधुरा *f.*

Ringleader प्रधानराजद्रोहिन् *m.*

Roof छदिस *n.* पटल *n.*

Surveyor भूमापक *m.*

Taunt उपालम्भ *m.*

Trader वणिज्ज *m.*

Uninterruptedly अविरतम् *adv.*

Yajñadatta यज्ञदत्त *m.* a proper
name.

Part II.

BENEDICTIVE MOOD.

1. The Parasmaipada terminations of this mood are made up by adding यास् to those of the Imperfect. The 3rd pers. ^{plur.} is यासुः and the स of यास् is dropped before the त् and स् of the 3rd and 2nd pers. sing.

2. To the terminations of the Ātmanepada Potential and to the त् and थ् occurring in them prefix स. These will be the terminations of the Ātmanepada Benedictive. पीध्वस् becomes पीद्ध्वस् in the circumstances mentioned in 4. d., p. 168.

3. The Parasmaipada terminations are weak, and the Ātmanepada strong,

Rules regarding the Parasmaipada forms.

4. Arts. 2 *a, b, c, e, f* and *g*, in Lesson XV., Pt. II., hold good here also.

5. The roots enumerated in Art. 2 *d.* on page 102 change their final vowel to ए.

6. Other roots ending in आ (whether originally or in virtue of Art. 14, p. 82.) preceded by a conjunct consonant change their आ to ए optionally; as ग्लेयात्-ग्लयात्, ग्लेयास्ताम्-ग्लयास्ताम् &c. from ग्लै.

Âtmanepada forms.

7. The terminations take इ after *Set* roots and optionally after those that are optionally *Set*.

8. Roots ending in ऋ (long) and in ॠ (short) preceded by a conjunct consonant, and वृ admit of इ optionally; as वरिपीठ, वृपीठ (see below) from वृ, स्तरिपीठ, स्तृपीठ from स्तृ.

9. Final ऋ or ॠ and the penultimate vowel do not undergo their Guṇa substitute when the terminations do not take इ; as वृपीठ from वृ, स्तरिपीठ, स्तीर्षीठ from स्तृ, सुक्षीठ from सुच्.

10. In addition to the general rule for forming the passive of non-conjugational tenses and moods by appending the Âtmanepada terminations to the prepared base, Art. 3. p. 103 also holds good in the case of this mood.

कृ.

Parasm.

	Sing.	Dual	Plur.
1st pers.	क्रियासम्	क्रियास्व	क्रियास्म
2nd „	क्रियाः	क्रियास्तम्	क्रियास्त
3rd „	क्रियात्	क्रियास्ताम्	क्रियासुः

Âtm.

	Sing.	Dual	Plur.
1st pers.	कृषीय	कृषीवहि	कृषीमहि
2nd „	कृषीषाः	कृषीयास्थाम्	कृषीद्वम्
3rd „	कृषीष्ट	कृषीयास्ताम्	कृषीरन्

a. Explain the following forms, referring to the several rules applicable in each case :--

दिश्यात्, दिक्षीष्ट, रुध्यात्, रुत्सीष्ट, उच्यात्, स्मर्यात्, स्तर्यात्, नीयात्, नेपीष्ट, देयात्, दासीष्ट, वाक्षीष्ट, गाहिपीष्ट, घ्रेयात्, घ्रायात्, तीर्यात्, पूर्यात्, उज्यात्, वक्षीष्ट, मोदिपीष्ट, धुक्षीष्ट, दुह्यात्.

b. Give the Benedictive forms of the following roots :--

हृ, हृ, वप्, यच्, सद्, नद्, रुद्, लिद्, बन्ध्, ग्लै, हा, भिद्, भृ, दृत्, रुच्, दु, लृ, सो, स्तृ, रु, शाम्.

LESSON XXV.

DESIDERATIVES.

1. *a.* The termination **स्** is appended to the root; and then the root is reduplicated according to the general rules given in Lesson XI. and Art. 3, pp. 158-9. In the conjugational tenses **अ** is added to **स्**.

b. The **अ** in the reduplicative syllable is changed to **इ**.

2. To this **स्** the augment **इ** is to be prefixed or not according as the root is *Set* or *Anit*, subject to the following exceptions:—

a. **ग्रह्**, **गुह्**, and roots ending in **उ** or **ऊ** do not admit of **इ**; as **जिघृक्षति**, **बुभूषति**.

b. **दृ** *Atm.*, **घृ** *Atm.*, **कृ**, **गृ**, all of the 6th conj., **स्मि**, **पू** *Atm.*, **अञ्ज्**, **प्रच्छ्**, **क्र**, and **अश्** admit of **इ**; as **पिपृच्छिषति**, **दिधरिषते**, &c.

c. Roots ending in (long) **क्** and **इव**, and the roots **वृ**, **दम्भ्**, **श्रि**, **यु**, **भृ**, and **ज्ञप्** take **इ** optionally; as ***दुग्धूषति** or **दिदेविषति** from **दिव्**, **शिश्रीषति** or **शिश्रियिषति** from **श्रि**, &c.

3. The general rule† as to **Guṇa** should be applied, subject to the following exceptions:—

a. Roots ending in **इ**, **उ**, and **ऋ** (all of them short or long), or having these vowels for their penultimates do not admit of **Guṇa** when the **स्** to be appended to them does not take the augment **इ**; as **बुभूषति**, **निनीषति**.

b. **रुद्**, **विद्**, and **सुष** do not take **Guṇa**. Other roots having **उ** or **इ** short for their penultimate, and beginning with any consonant and ending with any except **यृ** and **वृ** admit of **Guṇa** optionally, when the **स्** takes the augment **इ** as **रुरुदिषति**, **सुसुदिषते** or **सुमोदिषते**, &c.

4. Roots ending in a vowel lengthen it when the **स्** is unaugmented; as **जिगीषति** from **जि** 'to conquer.' **हन्** also lengthens its **अ**.

5. *a.* **ग्रह्**, **स्वप्**, and **प्रच्छ्** change the **इ** and **वृ** to **ऋ** and **उ**; as **स्रष्टृप्सति**; (see 6, p. 87).

* See note, p. 185.

† See Art. 6, p. 12.

b. The *य* of *युत्* is changed to *इ* in the reduplicative syllable.

c. The vowel of the following roots is changed to *इ* and the roots are not reduplicated:—

मि, मी, मा, दा, धा, and other roots assuming the forms of दा and धा, रुम्, रुम्, रुम्, पत्, पद्. Of these, those ending in a vowel add a *त्*.

d. आप् has ईप्सति, and जप्, जीप्सति and जिज्ञपयिषति.

e. दम्प् has three forms, धिप्सति, धीप्सति, दिदम्भिषति. तन्,* has तित्तांसति, तित्संसति, तित्तिषति; and पत्, पित्सति, पिपतिषति.

f. पू *Ātm.* has पिपविषते and यु, when it takes *इ*, यियविषति.

g. ऋ has अरिषति, and इ with प्रति, when it means 'to be convinced,' प्रतीषति, *इ* in the sense of 'to go' substituting गम्.

h. The *ज* of *जि* is changed to *य* after the reduplicative syllable, the *इ* of *हि* and *हुन्* to *घ*, and the *च* of *चि* optionally to *क*.

6. Desideratives may be formed from the causal base, or roots of the tenth conjugation, according to the general rules.

7. Art. 4, p. 159, is applicable to the Desideratives of the Causal and of roots of the 10th conjugation.

8. a. A root in its desiderative form takes the same terminations (*Parasmaipada*, *Ātmanepada*, or both) that it does in the primitive.

b. The desideratives of ज्ञा, श्रु, स्पृ and दृश् are *Ātmanepadi*.

कृ + स-कृ by 4, स not taking *इ* by 2-कीर् by 9 p. 2, ऋ not taking *गुण* by 3 a.-चिकीर् by 1 a.-चिकीर्षति, स being changed to प् and अ appended to it by 1; *Parasm.* by 8 a. मृ + स = मृ-मृ-मुमृ-मुमृषति.

भ्रु + स-भ्रु by 1 a.-भ्रुषति, स not taking *इ* by 2 a. and ऊ not being changed to *गुण* by 3 a.

यद् + स-जयद्-जियद् + स, स not taking *इ* by 2 a.-जिगृद् by 5 a.-जिगृद्-जिगृद्-जिगृक्-जिगृक् + सति -जिगृक्षति.

युत् + स-दियुत् by 5 b.-दियोत् or दियुत् by 3 b.-स taking *इ* by 2-दियोतिषते or दियुतिषते; *Ātm.* by 8 a.

भिद् + स-बिभिद् by 1 a.; no *गुण* by 3 !a.-बिभित्सति.

9. a. By affixing *उ* to the desiderative form, nouns sig-

* तन् and पत् are optionally *set* in the case of this स.

† Before an unaugmented स the prescribed vowel changes are made first and then the root is reduplicated.

nifying the 'wisher' are formed. These nouns govern an accusative, as चिकीर्षुः कटम्.

b. By affixing अङ् abstract nouns are formed ; as जिज्ञासा 'desire of knowledge', 'curiosity'.

प्रारिप्सितस्य ग्रन्थस्याविघ्नपरिसमाप्त्य इष्टदेवतां स्तौति ।

स्वयंवरकाले सीतां लिप्सवो रावणादयो बहवो राजानो विदे-
हाञ्जगुः । किं तु रुद्रधनुर्मयितुमशक्ताः सर्वे भग्नाशा बभूवुः ।

अभितापसंपदमथोष्णरुचिर्निजतेजसामसहमान इव ।

पयसि प्रपित्सुरपराम्बुनिधेरधिरोदुमस्तगिरिमभ्यपतत् ॥

ब्रह्मतत्त्वं जिज्ञासमानः कश्चिदाचार्यमुपेत्याध्यापय भो ब्रह्मे-
त्युवाच ।

तस्यां सभायामेव दुर्योधनं गदाघातेन जिघांसुर्भीमसेनो युधि-
ष्ठिरेण निवारितः ।

यियक्षमाणेनाहूतः पार्थेनाथ द्विषन्मुरम् ।

अभिचैद्यं प्रतिष्ठासुरासीत्कार्यद्वयाकुलः ॥

प्रासादतलमारुरुक्षुः सोपानपङ्क्तिषु पदं निधत्ते ।

यूरोपीयवैभवं दिदृक्षमाणाः प्रतिसंवत्सरं कतिचिद्भरतखण्डीया
अङ्गभूम्यादिदेशानग्निनौकाभिर्गच्छन्ति ।

ब्राह्मणो बुभूषू राजर्षिर्विश्वामित्र उग्रं तपश्चक्रे ।

प्रभूतवर्षणादस्या नद्याः कूलं पिपतिवति । तदस्मिन्मा पदं
निधेहि ।

सूर्यवंशसंभवानां राज्ञां यशो जिगासुः कालिदास आह ।

क सूर्यप्रभवो वंशः क चाल्पविषया मतिः ।

तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम् ॥

भूरि धनमादित्सुना वलेनानुगम्यमानः शरदारम्भे दिगन्ता-
ञ्जिगीषू रघुरयोध्यायाः प्रतस्थे ।

बटुमुपनिनीषुराचार्यः स्वाधिकारसिद्धये कृच्छ्रत्रयं कुर्यात् ।

राजगृहं प्रविविक्षुर्ऋषिकुमारको हठान्निःसारितो दुर्विनीतैर्द्वार-
पालैः ।

आत्मनः कौशलं दिदर्शयिषन्त्यङ्गना महान्तं कालमनृत्यत् ।

अर्थयन्ते द्विजन्मानो तस्मादर्थं यियक्षवः ।

अर्थापयत्यसौ सम्यग् दुर्बुद्धं वैदिकं वचः ॥

The dog is *about to die** [मृ]; do not disturb him.

Wishing to bend [caus. of नम्र] the branch of the tree he raised his hand.

A very violent storm arose, the sun was invisible, and it appeared as if the wind was *going to tear up* [मृच्छ with उद्] all trees by the roots, and *to destroy* [भञ्ज्] all houses.

Viśvâmitra practised austerities for a thousand years, till his whole frame, instinct with the subtle principle of Brahman, became refulgent, and he appeared to be *about to burn* [दह्] the whole universe by his extraordinary splendour.

Having seen his own kinsmen *prepared to fight* [युञ्ज्] with him, his face became pale.

This child is *inclined to sleep* [स्वप्]; put him into the cradle, and rock him to sleep.

There is a man waiting at the door who *wants to speak* [वच्] to you on matters of great importance.

He who *wishes to be free* [मुच्] from the trammels of the world (life) should go to a philosopher, become acquainted with the Brahman, and meditate on it.

Those who *wish to introduce* [caus. of वृत् with प्र] the system of widow-marriages should proceed at once to the task; the time for discussion is gone.

In that battle there was a soldier, who, being wounded, was afflicted with a raging *thirst* (*desire to drink* [पा]).

Dhṛiṣṭaketu was *about to strike* [हृ with प्र] a Rishi with his sword, mistaking him for his enemy, when I caught hold of his hand.

I went to Kâśî *intending to bathe* [क्षा] in the holy waters of the Ganges, and *to live* [वस् with नि] there for two years to study the Sâmkhya philosophy.

The two girls went into the garden *intending to gather* [चि with अव] flowers.

The self-existent God, *desirous to create* [सृज्] the world, appeared on the surface of the waters, which covered the whole space.

* Use desiderative forms for the expressions printed in Italics.

The parrot that was confined in the cage this morning is about to fly away [डी, or पत् with उद्].

VOCABULARY XXV.

अधिकार <i>m.</i> fitness to perform any ceremony.	कूल <i>n.</i> a bank.
अपराम्बुनिधि <i>m.</i> (अपर other, <i>i. e.</i> , western, and अम्बुनिधि ocean) the western ocean.	कृच्छ्रत्रय <i>n.</i> (कृच्छ्र <i>n.</i> a penance, and त्रय three) three penances.
अभिचैद्यम् <i>adv.</i> (from चैद्य <i>m.</i> the king of Chedi, who was Kṛishṇa's enemy) towards Chaidya.	ग्रह <i>with</i> सम्, to store.
अभिताप <i>m.</i> violent heat.	दिगन्त <i>m.</i> the end of the quarters, countries in all directions.
अर्थ 10 <i>conj.</i> <i>Ātm.</i> to beg.	दुर्बुद्ध <i>m. n. f.</i> difficult to be understood, obscure.
अर्थापय <i>denom. Parasm. and Ātm.</i> to explain.	द्वारपाल <i>m.</i> a porter, a doorkeeper.
अल्पविषया <i>f.</i> not comprehensive, whose range is small.	नी <i>with</i> उप, to perform the ceremony of the investiture with the sacred thread.
अविघ्न <i>m. n. f.</i> without obstacles.	पङ्क्ति <i>f.</i> a line, a row.
अस्तगिरि <i>m.</i> the western mountain, on which the sun, the moon, and the stars are supposed to set.	पत् <i>with</i> अभि, to jump towards.
आचार्य <i>m.</i> a religious teacher who invests the student with the sacred thread, and instructs him in the Vedas.	परिसमाप्ति <i>f.</i> end, accomplishment.
आशा <i>f.</i> hope.	प्रचण्ड <i>m. n. f.</i> violent.
इष्टदेवता <i>f.</i> tutelary (desired) deity.	बल <i>n.</i> an army.
उग्र <i>m. n. f.</i> raging, severe.	भग्न <i>past part. pass.</i> of भञ्ज् to destroy, blown up, destroyed.
उडुप <i>m. n.</i> a raft, a canoe.	भूरि <i>m. n. f.</i> much.
उष्णरुचि <i>m.</i> the sun.	सुर <i>m.</i> name of an enemy of Vishṇu or Kṛishṇa.
कतिचित् <i>pron.</i> several.	यूरोपीय <i>m. n. f.</i> pertaining to the continent of Europe.
कार्यद्वयाकुल <i>m. n. f.</i> distracted by having two things to do at one time.	रूढ <i>with</i> अधि, to ascend.
	वर्षण <i>n.</i> rain-fall, raining.
	वृ 10th <i>conj. with</i> नि, to oppose, to dissuade from.
	वैदिक <i>m. n. f.</i> belonging to a Veda.
	संभव <i>m.</i> birth.

सांख्य <i>n.</i> name of a system of philosophy.	सूर्यवंश <i>m.</i> the family of the sun, the solar race.
सृ (<i>caus.</i>) with निर्, to drive away, to expel.	लोपान <i>n.</i> stairs, steps.
सिद्धि <i>f.</i> accomplishment.	हठात् <i>adv.</i> by violence.

Afflicted आर्त <i>past part.</i> अर्दित <i>past part. pass.</i>	Kinsman ज्ञाति <i>m.</i> बन्धु <i>m.</i>
Cage पञ्जर <i>m.</i>	Pale पाण्डु <i>m. n. f.</i> विवर्ण <i>m. n. f.</i>
Cradle प्रेङ्ख <i>f.</i>	Philosopher तत्त्वविद् <i>m.</i>
Discussion वादविवाद <i>m.</i>	Raging प्रबल <i>m. n. f.</i> बलीयस् <i>m. n. f.</i>
Disturb तुद्.	Raise नम् <i>caus. with उद्.</i>
Extraordinary अद्भुत <i>m. n. f.</i>	Refulgent देदीप्यमान <i>pres. part</i>
Importance गुरुत्व <i>n.</i> महत्त्व <i>n.</i> ; a matter of importance गुरु-कार्य <i>n.</i>	विभ्राजमान <i>pres. part.</i>
Instinct उत्तेजित <i>past part. pass.</i>	Rock दोलय <i>den.</i> or आन्दोलय <i>den.</i>
उद्दीपित <i>past part. pass.</i>	Subtle principle तन्मात्र <i>n.</i>
Invisible अदृश्य <i>m. n. f.</i>	System विधि <i>m.</i> पद्धति <i>f.</i>
	Trammel बन्धन <i>n.</i> निगड <i>m. n.</i>
	Violent प्रचण्ड <i>m. n. f.</i>

LESSON XXVI.

VERBAL DERIVATIVES.

1. After *Set* roots the augment इ is to be prefixed to the तुम् of the infinitive of purpose, and not after *Anit* ones, and optionally after those that are both *Set* and *Anit*.

2. *a.* The त्त of the past participle is to be considered as a weak* termination.

Therefore the Guṇa change (6. p. 12) does not take place; and such rules as 4, p. 87, and 9, p. 2, are applicable; कृ-कृत, वद्-उदित.

b. The general rule about the augment इ (1, above) should be attended to. There are, however, many exceptions.

c. The following roots do not admit इ :—

(1) Those ending in उ, ऊ and ऋ; as उ-उत, भू-भूत, कृ-कीर्ण.

* By this expression is meant such a termination as does not occasion a Guṇa or Viddhi change in the preceding.

(2) Such as take इ optionally before any termination whatever.

इष्ट-इष्ट (2, p. 96), दम्भ-दम्भ (2 c., p. 179), सिद्ध-स्यूत* (2 c., p. 179).
सुहृ-सुगन्ध-सूढ (6, p. 79 and I. a., p. 88), क्रम-क्रान्त (6 a., p. 186 and h. below).

And there are several more.

d. After a final द् and इ the त becomes न्, and the preceding द् is also changed to न्; as भिन्न from भिद्, शीर्ण from शृ.

e. It is also changed to न् after roots ending in आ and beginning with a conjunct consonant containing य, र, इ, or ल and also after several other roots.

Exceptions—उद्, विद् 7th conj., उन्द्, त्रै, प्रा, and ह्री change the त to न् optionally; and ध्यै, ख्या, and मद् do not.

f. The vowels of शी, सिद् 1st conj., भिद्, द्विद्, and घृष undergo Guṇa substitutes when they admit of इ.

g. The nasals of यम्, रम्, नम्, गम्, हन्, मन्, तन्, क्षण, क्षिण, क्रण, and वन्, are dropped; as गत from गम्, तत from तन्.

h. Other roots ending in अम् and अन् lengthen their vowel when they do not take इ; as शम्-शान्त, क्षम्-क्षान्त, दम्-दान्त (6 a., p. 186 and 6., p. 79).

i. The penultimate nasal is dropped when त does not take इ; as रञ्ज्-रक्त, अञ्ज्-अक्त.

3. a. The active past participle is formed by affixing वत् to the passive; as कृतवान् from कृ, लब्धवान् from लभ्.

b. The feminine of this is formed by adding ई; as कृतवती.

4. a. The active participle of the Perfect is formed by adding वस् Parasm. and आन Âtm. to that form of the root which it assumes before the weak terminations of the Perfect, such as that of the third person plural.

b. When this form is monosyllabic, i. e., contains one vowel only, or when the root ends in आ, इ should be prefixed to वस्; वस् also admits of इ; as ददिवस् from दा, पेतिवस् from पत्, but चक्रवस्-चक्राण from कृ, जहवस्-जह्राण from ह्.

* Final व् is changed to ऊ before a weak termination beginning with any consonant except a nasal or a semivowel. This ऊ forms Vṛiddhi with the preceding अ or आ.

c. After गम्, हन्, विद् 6th conj., विश्, and दृश्, वस् takes इ optionally; as जग्मिवस् or *जगन्वस् from गम्.

d. Before वस् and आन, some roots such as बन्व्, अज्ज्, &c., drop the nasal and roots in long ऋ do not take Guṇa as आजिवस्, तितीर्वस्. The first change, however, does not take place in the Perfect and the last does.

e. The form of the 3rd pers. plural of the Perfect should be taken as the base of the participle before the vowel terminations of the cases beginning with the accusative plural and before the ई of the feminine and of the dual nom., voc. and acc. of the neuter; as चिक्रीवस्-चिक्रियुषा Instr. Sing., चिक्रियुषी f., जगन्वस् or जग्मिवस्-जग्मुषा Instr. Sing., जग्मुषी f.

The form, however, should be modified according to d., in the particular cases.

5. The participle of the Second Future is formed by adding अत् Parasm. and मान् Âtm. to a form of that tense divested of its personal termination. The preceding अ is to be dropped before अत्; as करिष्यत् 'being about to do'; करिष्यमाण (active) 'being about to do'; (passive) 'being about to be done'; द्रक्ष्यत् 'being about to see', द्रक्ष्यमाण 'being about to be seen'.

The feminine of स्यत् is स्यन्ती or स्यती.

6. a. The त्वा of the indeclinable past participle takes इ in the case of *Set* roots, and optionally in the case of ordinary *Set* roots ending in अम् or अन्.

b. It is a weak termination; but in some cases when it takes इ the vowel takes its Guṇa substitute.

c. 2g. and h. above are applicable when त्वा does not take इ.

तन्-तत्त्वा or तनित्त्वा by 9 a. and this, मन्-मत्त्वा, शम्-शान्त्वा or शमित्त्वा &c.

d. यम्, रम्, गम् and नम् drop their final nasal optionally before the य of the indeclinable past participle, and the remaining roots out of those given in 2g. above drop it necessarily.

7. *a.* The terminations of the potential* passive participle are तव्य, अनीय, and य.

b. Before तव्य and अनीय, the ending vowel and the penultimate short take their Guṇa.

c. तव्य admits of इ in the case of *Set* roots, &c.

d. (1) Before य the final and the penultimate इ and उ take their Guṇa, the final ओ becoming अः; as कु-को-कव्य, नी-नेय.

(2) The ending आ is changed to ए; as देय from दा.

(3) Roots ending in ऋ change it to its Vṛiddhi; as कार्य from कृ.

(4) इ, स्तु, वृ *Parasm.* and *Ātm.*, दृ, जुष, and roots having a penultimate short ऋ do not change their vowel before य.

After a short vowel त् is prefixed to य; as स्तुत्य.

There are some exceptions to these rules, which are too various to be mentioned.

8. *a.* The affixes कृ and अकृ form nouns denoting the 'doer' of the action expressed by the root. *b.* Before the former the ending vowel and the penultimate short take their Guṇa substitute; and *c.* before the latter, the ending vowel and the penultimate अ (except that of *Set* roots ending in म्) take Vṛiddhi, and any other penultimate short, Guṇa; as नेवृ, नायक from नी; वक्कृ, वाचक from वच्; बोद्धृ, बोधक from बुध्; शमकृ, शमक from शम्; चम् with आ forms आचामक.

d. Roots ending in आ have य added on to them before this अकृ; as स्थायक, दायक, from स्था and दा.

e. The न् of हन् is changed to त् before a derivative suffix which effects a Vṛiddhi change in the vowel; as वातक (see 19, p. 170).

f. The feminine of कृ is क्री and of अकृ, इका and sometimes अका.

9. *a.* अन, अ, and ति form abstract nouns from roots.

b. ति is a weak termination. Before it, the roots undergo nearly the same changes as before the termination of the past participle; as वच्-उक्ति, बुच्-मुक्ति.

* This is passive when the verb is transitive, and impersonal when the verb is intransitive.

c Before अ some roots take Guṇa and some Vṛiddhi; and before अन the ending vowel and the penultimate short take Guṇa ; as भू-भाव-भवन, जि-जय, हन्-घात-हनन, बुध्-बोध-बोधन.

d. The final च् or ज् is changed to क् or ग् before this अ ; as पच्-पाक, युज्-योग.

e. Nouns ending in ति are feminine and those ending in अ are masculine, while those ending in अन are neuter, as a general rule.

तस्मादेवं विदुषे ब्राह्मणायैवं चकुषे न क्षत्रियो दुह्यात् ।

राजा यक्ष्यमाणो ब्राह्मणं पुरोदधीत ।

* छन्दांसि वै देवेभ्यो हव्यमृद्धा श्रान्तानि जघनार्थं यज्ञस्य तिष्ठन्ति यथाश्वो वाश्वतरो वोहिवांस्तिष्ठेदेवम् ।

असुरैः सह योत्स्यमान इन्द्रो वरुणस्य साहाय्यं ययाचे ।

वरुणसाहाय्यं लब्धवतस्तस्मात्सर्वेऽसुरा अविभ्रयुः ।

व्यर्थं मे जन्म न मया कृतं कर्तव्यं न भुक्तं भोक्तव्यं न दृष्टं द्रष्टव्यं न श्रुतं श्रोतव्यम् ।

निषेदुषीं राज्ञीं दृष्ट्वा दास्योऽपि संपत्नीवृत्तं कथयिष्यन्त्योऽधस्तस्थुः ।

ब्राह्मणेभ्यो दत्तसर्वस्वो रघुः प्रत्यग्रागतायार्थिने धनं दित्सुः कुबेरात्तन्निष्कण्ठं चकमे । कुबेरस्तु तेनाभियास्यमानमात्मानं प्रेक्ष्य स्वयमेव तस्य कोशे धनवृष्टिं पातयामास । तत्सर्वं धनमात्मने ददित्वांसं रघुं वक्ष्यमाणामाशिषं सोऽर्थुवाच ।

आशास्यमन्यत्पुनरुक्तभूतं श्रेयांसि सर्वाण्यधिजग्मुषस्ते ।

पुत्रं लभस्वात्मगुणानुरूपं भवन्तमीड्यं भवतः पितेव ॥

ततो रघुः पुत्रं प्रापार्जं नाम । तं कतिभिः संवत्सरैर्विवाहयोग्यदशं ज्ञात्वा ससैन्यमिन्दुमतीस्वयंवराय विदर्भान्प्रस्थापितवान् ।

मार्गे नर्मदारोधस्येकरात्रमुषितवतस्तस्य सेनानिवेशो वन्यगजत्वमृषिशापात्समापेदानेन केनचिद्गन्धर्वेण तुमुलश्चक्रे ।

* The metres of the verses repeated at a sacrifice are supposed to carry the offerings to the gods.

तमापतन्तं नृपतेरवध्यो वन्यः करीति श्रुतवान्कुमारः ।

निवर्तयिष्यन्विशिखेन कुम्भे जघान नात्यायतकृष्टचापः ॥

स विद्धमात्रः* स्वीयं दिव्यं रूपं प्राप । ततः प्रजहुषेऽप्यात्मन
उपचक्रुषेऽजाय संमोहनाख्यमस्त्रं ददौ ।

एवं तयोरध्वनि दैवयोगादासेदुषोः सख्यमचिन्त्यहेतु ।

एको ययौ चैत्ररथप्रदेशान्सौराज्यरम्यानपरो विदर्भान् ॥

तं नगरोपकण्ठे तस्थिवांसं तदागमनदृष्टो विदर्भनाथः प्रत्युज्जगाम
नगरं चानीय सर्वा सत्क्रियां चकार ।

त्रैलोक्यदीपके देवे लोकान्तरमुपेयुषि ।

तमस्तान्तमभूद्विश्वं कः सुखी महदापदि ॥

Vâlmîki cursed the Nishâda, *who had killed*† [हन्] one
of a pair of Krauñcha birds.

The Rishi blessed the prince *who had promised* [श्रु with
प्रति] to give him a hundred cows.

Vidura gave the Pândavas some advice when *they were
about to go* [गम् or इ] to Vâraṇâvatî.

Before he burnt [दह्] the town, the General removed all
the women and children from it.

Before ordering [दिश with आ] that the money should be
restored to him, the judge counselled him to conduct him-
self properly.

Before Yajñadatta was permitted [ज्ञा with अनु] to go
away from Kâśî, Devadatta told him to perform penances
for the sins he had committed.

When she was about to be sent [हि or इष with प्र] to her
husband's house, Kaṇva told S'akuntalâ to go round the fire,
and counselled her not to be proud of her greatness.

The garments *which are to be given* [दा] to Viṣṇu are
very good and costly.

* The termination मात्र, as applied to nouns, means "only, simply";
विद्धमात्र, "simply or only hit."

† The student should use verbal derivatives for the words and
expressions printed in Italics.

That tree is to be cut down [छिद्].

What is to be understood [बुद्] from the curious message he has sent ?

Jarāsaṁdha, who had conquered [जि] all kings and imprisoned them was killed by Kṛṣṇa and Bhīma.

His word is not trustworthy [श्रुत् with वि] and his deeds are censurable [निन्द].

That is not an eatable [भक्ष्, or हृ with अभि and अव] nor a drinkable [पा] thing; why should we seek it ?

He, having shown some signs of wisdom, is no more to be regarded [मन] as a fool.

VOCABULARY XXVI.

अज *m.* name of Raghu's son.

अत्यायत *adv.* or *m. n. f.* very far, very long.

अधस *adv.* down.

अवुरूप *m. n. f.* in accordance with.

अधतर *m.* a mule.

आख्या *f.* name.

इन्दुमती *f.* the name of a lady.

उपकण्ठ *n.* space near a town or village, or its boundary.

कुम्भ *m.* the frontal globe on the upper part of the forehead of an elephant.

कृ *with* उप, to do good.

गम् *with* प्रति and उद्, to advance towards.

चत्ररथ *m.* the country or region of the Gandharvas.

छन्दस् *n.* a metre.

जघनार्ध *n.* (जघन *n.* the hip, the hinder part of anything, and अर्ध half) the latter or hinder part.

तस् 4th conj. Parasm, to be distressed.

दीपक *m. n. f.* that which lights up.

धा *with* पुरस्, to make one a family priest.

नर्मदा *f.* name of a river.

पुनरुक्तभूत *m. n. f.* (पुनरुक्त repeated or a repetition, and भूत become) like a repetition.

प्रत्यय *m. n. f.* or *adv.* recent, fresh.

प्रदेश *m.* a region.

रोधस् *n.* bank.

लोकान्तरम् *n.* (अन्यो लोकः लोका-न्तरम्) another world.

वच् *with* आशिषम्, to give a blessing.

वन्य *m. n. f.* produced or existing in a forest.

वरुण *m.* god of the sea.

विदर्भ *m.* (in the plur.) the name of a country, the modern Berars.

विशिख *m.* an arrow.

वृष्टि *f.* rain.

शाप *m.* curse.

शास् *with आ 2nd conj. Atm.* to wish, to bless.

संमोहन *n.* name of a miraculous weapon.

सत्क्रिया *f.* hospitality.

सपत्नी *f.* fellow-wife.

सर्वस्व *n.* (सर्व all and स्व *n.*) all wealth or possession. [army.

सेनानिवेश *m.* the camp of an

सौराज्य *n.* good government.

हव्य *n.* an offering.

Conduct properly सदाचारं प्रति-
पद, सदाचारेण दृढ.

Costly महार्ह *m. n. f.*

Curious विलक्षण *m. n. f.*

Go round प्रदक्षिणीकृ.

Imprison कारागृहे निक्षिप्.

Jarāsamdha जरामंध *m.* name of
a king of Magadha. [birds.

Krauñcha कौञ्च *m.* a species of

Nishāda निषाद *m.* name of a wild
tribe or an individual of it.

Proud उत्सिक्त *past part.*, उत्से-
किन् (-नी *f.*)

Restore दा *with प्रति.*

Sign चिह्न *n.*

Vārāṇavatī वारणावती *f.* name of
a place.

Vidura विदुर *m.* a proper name.

SELECTIONS FOR EXERCISE.

1. (From the AITAREYA BRĀHMAṆA—PAÑCHIKĀ 7).

हरिश्चन्द्रो ह वैधस ऐश्वराको राजाऽपुत्र *आस । तस्य ह
ज्ञातं जाया बभूवुः । तासु पुत्रं न लेभे । तस्य ह पर्वतनारदौ गृह
ऊषतुः । स ह नारदं पप्रच्छ ।

यद्विमं पुत्रमिच्छन्ति ये विजानन्ति ये च न ।

किंस्त्रिपुत्रेण विन्दते तन्म आचक्ष्व नारद ॥ इति ।

स एकयापृष्टो दशभिः† प्रत्युवाच ।

ऋणमस्मिन्संनयत्यमृतत्वं च गच्छति ।

पिता पुत्रस्य जातस्य पश्येच्चेज्जीवतो मुखम् ॥

यावन्तः पृथिव्यां भोगा यावन्तो जातवेदसि ।

यावन्तो अप्सु प्राणिनां भूयान्पुत्रे पितुस्ततः ॥

शश्वत्पुत्रेण पितरोऽत्यायन्बहुलं तमः ॥

* * * *

* Perfect of अस् 'to be.' In classical Sanskrit it is used only as an auxiliary to form the Periphrastic Perfect.

† Understand after this the corresponding case of गाथा 'a verse.'

‡ Of these only two and a half are given here.

§ त् is optionally inserted between a final न् and स्.

अथैनमुवाच वरुणं राजानमुपधाव पुत्रो मे जायतां तेन त्वा यजा इति । तथेति । स वरुणं राजानमुपससार पुत्रो मे जायतां तेन त्वा यजा इति । तथेति । तस्य ह पुत्रो जज्ञे रोहितो नाम । तं होवाचाजनि ते वै पुत्रो यजस्व मानेनेति । स होवाच यदा वै पशुर्निर्दशो भवत्यथ स मेध्यो भवति निर्दशो न्वस्त्वथ त्वा यजा इति । तथेति । स ह निर्दश आस । तं होवाच निर्दशो न्वभूद्यजस्व मानेनेति । स होवाच यदा वै पशोर्दन्ता जायन्तेऽथ स मेध्यो भवति दन्ता न्वस्य जायन्तामथ त्वा यजा इति । तथेति । तस्य ह दन्ता जज्ञिरे । तं होवाचाज्ञत* वा अस्य दन्ता यजस्व मानेनेति । स होवाच यदा वै पशोर्दन्ताः पद्यन्तेऽथ स मेध्यो भवति दन्ता न्वस्य पद्यन्तामथ त्वा यजा इति । तथेति । तस्य ह दन्ताः पेदिरे । तं होवाचापत्सत वा अस्य दन्ता यजस्व मानेनेति । स होवाच यदा वै पशोर्दन्ताः पुनर्जायन्तेऽथ स मेध्यो भवति दन्ता न्वस्य पुनर्जायन्तामथ त्वा यजा इति । तथेति । तस्य ह दन्ताः पुनर्जज्ञिरे । तं होवाचाज्ञत वा अस्य पुनर्दन्ता यजस्व मानेनेति । स होवाच यदा वै क्षत्रियः संनाहुको भवत्यथ स मेध्यो भवति संनाहं नु प्राप्नोत्वथ त्वा यजा इति । तथेति । स ह संनाहं प्रापत्तं होवाच संनाहं नु प्राप्नोद्यजस्व मानेनेति । स तथेत्युक्त्वा पुत्रमामन्त्रयामास ततार्यं वै ब्रह्मं त्वामददाद्धन्त त्वयाहमिमं यजा इति । स ह नेत्युक्त्वा धनुरादायारण्यमपा-
तस्यौ । स संवत्सरमरण्ये चचार ।

अथ हैश्वाकं वरुणो जग्राह । तस्य होदरं जज्ञे । तदु ह रोहितः शुश्राव । सोऽरण्याद्भाममेयाय तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

नानाश्रान्ताय श्रीरस्तीति रोहित शुश्रुम ।

पापो नृषद्वरो जन इन्द्र इच्चरतः सखा ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह द्वितीयं संवत्सरमरण्ये चचार । सोऽरण्याद्भाममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

पुष्पिण्यौ चरतो जङ्घे भूष्णुरात्मा फलग्रहिः ।

*शेरेऽस्य सर्वे पाप्मानः श्रमेण प्रपथे हताः ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह तृतीयं संवत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

आस्ते भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः ।

शेते निपद्यमानस्य चराति चरतो भगः ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह चतुर्थं संवत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

कलिः शयानो भवति संजिहानस्तु द्वापरः ।

उत्तिष्ठंस्तेता भवति कृतं संपद्यते चरन् ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह पञ्चमं संवत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

चरन्वै मधु विन्दति चरन्त्स्वादुमुदुम्बरम् ।

सूर्यस्य पश्य श्रेमाणं यो न तन्द्रयते चरन् ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह षष्ठं संवत्सरमरण्ये चचार । सोऽजीगर्तं सौयवसिमृषिमशनया परीतमरण्य उपेयाय । तस्य ह त्रयः पुत्रा आसुः शुनःपुच्छः शुनःशेपः शुनो-
लाङ्गूल इति । तं होवाच ऋषेऽहं ते शतं ददाम्यहमेषामेकेना-
त्मानं निष्क्रीणा इति । स ज्येष्ठं पुत्रं निगृह्णान उवाच न निवम-
मिति नो एवेममिति कनिष्ठं माता । तौ ह मध्यमे संपादयांचक-
तुः शुनःशेपे । तस्य ह शतं दत्त्वा स तमादाय सोऽरण्याद्ग्राममे-
याय । स पितरमेत्योवाच तत हन्ताहमनेनात्मानं निष्क्रीणा इति ।
स वरुणं राजानमुपससारानेन त्वा यजा इति । तथेति भूयान्वै

ब्राह्मणः क्षत्रियादिति वरुण उवाच । तस्मा एतं राजसूयं यज्ञ-
कृतं प्रोवाच । तमेतमभिषेचनीये पुरुषं पशुमालेभे ।

तस्य ह विश्वामित्रो होतासीज्जमदग्निरध्वर्युर्वसिष्ठो ब्रह्मायास्य
उद्गाता । तस्मा उपाकृताय नियोक्तारं न विविदुः । स होवा-
चाजीगर्तः सौयवसिर्मह्यमपरं शतं दत्ताहमेनं नियोक्ष्यामीति ।
तस्मा अपरं शतं ददुस्तं स *निनियोज । तस्मा उपाकृताय नियु-
क्तायाप्रीताय पर्यग्निकृताय विशसितारं न विविदुः । स होवा-
चाजीगर्तः सौयवसिर्मह्यमपरं शतं दत्ताहमेनं विशसिष्यामीति ।
तस्मा अपरं शतं ददुः । सोऽसि निःशान पयाय । अथ ह शुनःशेप
ईक्षांचक्रेऽमानुषमिव वै मा विशसिष्यन्ति हन्ताहं देवता उपधा-
वामीति । स प्रजापतिमेव प्रथमं देवतानामुपससार । तं प्रजाप-
तिरुवाचाग्निर्वै देवानां नेदिष्ठस्तमेवोपधावेति । सोऽग्निमुपससार ।
तमग्निरुवाच सविता वै प्रसवानामीशो तमेवोपधावेति । स स-
वितारमुपससार । तं सवितोवाच वरुणाय वै राज्ञे नियुक्तोऽसीति
तमेवोपधावेति । स वरुणं राजानमुपससार । तं वरुण उवाचा-
ग्निर्वै देवानां मुखं सुहृदयतमस्तं नु स्तुह्यथ त्वोत्सक्ष्याम इति ।
सोऽग्निं तुष्टाव । तमग्निरुवाच विश्वान्देवान्स्तुह्यथ त्वोत्सक्ष्याम
इति । स विश्वान्देवान्स्तुष्टाव । तं विश्वेदेवा ऊचुरिन्द्रो वै देवा-
नामोजिष्ठो वलिष्ठः सदिष्ठः सत्तमः पारयिष्णुतमस्तं नु स्तुह्यथ
त्वोत्सक्ष्याम इति । स इन्द्रं तुष्टाव । तस्मा इन्द्रः स्तूयमानः
प्रीतो मनसा हिरण्यरथं ददौ । तमिन्द्र उवाचाश्विनौ नु स्तु-
ह्यथ त्वोत्सक्ष्याम इति । सोऽश्विनौ तुष्टाव । तमश्विना ऊचतु-
रुपसं नु स्तुह्यथ त्वोत्सक्ष्याम इति । स उपसं तुष्टाव । तस्य ह
स्मर्च्यृच्युक्तायां विपाशो मुमुचे । कनीय ऐश्वराकस्योदरं भवति ।
उत्तमस्यामेवर्च्युक्तायां विपाशो मुमुचे । अगद ऐश्वराक आस ।

* Instead of the first syllable of the root, the preposition seems to be reduplicated here.

† 3rd pers. sing. pres. *Ved.*; regularly it ought to be ईष्टे.]

‡ This stands for the hymn sung by S'unahsépa in praise of Ushas or the Dawn.

II. त्रयाणां धूर्तानाम् ।

कस्मिंश्चिदधिष्ठाने मित्रशर्मा नाम ब्राह्मणः प्रतिवसति स्म । स कदाचिन्माघमासे पशुप्रार्थनाय ग्रामान्तरं गतः । तत्र तेन कश्चिद्यजमानो याचितः । भो यजमान आगामिन्याममावास्यायां यक्ष्यामि यज्ञं तद्देहि मे पशुमेकम् । अथ तेन तस्य शास्त्रोक्तः पौवरतनुः पशुः प्रदत्तः । सोऽपि तं समर्थमितथेतश्च गच्छन्तमवलोक्य स्कन्धे कृत्वा सत्वरं स्वपुराभिमुखः प्रतस्थे ।

अथ तस्य गच्छतो मार्गे त्रयो धूर्ताः संमुखा बभूवुः । तैश्च तादृशं पौवरतनुं पशुं स्कन्धमारुढमवलोक्य मिथोऽभिहितम् । अहो अस्य पशोर्भक्षणादद्यतनो हिमपातो व्यर्थतां नीयते । तदेन वञ्चयित्वा पशुमादाय शीतत्राणं कुर्मः ।

अथ तेषामेकतमो वेषपरिवर्तनं विधाय संमुखो भूत्वा तमुच्चे । भो भोः किमेवं जनविरुद्धं हास्यकार्यमनुष्ठीयते यदेष सारमेयोऽपवित्रः स्कन्धारूढो नीयते । ततश्च तेन कोपाभिभूतेनाभिहितमहो किमन्धो भवान्यत्पशुं सारमेयं प्रतिपादयसि । सोऽब्रवीद्ब्रह्मन् कोपस्त्वया न कार्यो यथेच्छं गम्यतामिति ।

अथ यावत्किञ्चिदध्वान्तरं गच्छति तावद्वितीयो धूर्तः संमुखः समुपेत्य तमुवाच । भो ब्रह्मन् कष्टं कष्टं यद्यपि बहुभोऽयं ते सारमेयस्तथापि स्कन्धमारोपयितुं न युज्यते । अथासौ सकोपमिदमाह । भोः किमन्धो भवान्यत्पशुं सारमेयं वदसि । सोऽब्रवीद्ब्रह्मन् मा कोपं कुर्वन्नान्मयाभिहितम् । त्वमात्मरुचितं समाचरेति ।

अथ यावत्स्तोकं वर्त्मान्तरं गच्छति तावत्तृतीयोऽन्यवेषधारी धूर्तः संमुखः समुपेत्य तमुवाच । भो अयुक्तमेतद्यत्वं सारमेयं स्कन्धाधिरूढं नयसि तस्यज्यतामेष यावदन्यः कश्चिन्न पश्यति । अथासौ बहु विमृश्य तं पशुं सारमेयमेव मन्यमानो भयाद्भूमौ प्रक्षिप्य स्वगृहमुद्दिश्य पलायितः । ततस्ते त्रयो मिलित्वा तं पशुमादाय प्रतस्थिरे ।

ब्राह्मणभुजंगमयोः ।

अस्ति कस्मिंश्चिदधिष्ठाने हरिदत्तो नाम ब्राह्मणः । तस्य च कृषिं कुर्वतः सदैव निष्फलः कालोऽतिवर्तते । अथैकस्मिन् दिवसे स ब्राह्मणो धर्मार्तः स्वक्षेत्रमध्ये वृक्षच्छायायां प्रसुप्तः । अनतिदूरे वल्मीकोपरि प्रसारितं भाषणं भुजंगं दृष्ट्वा सौ चिन्तयामास । नूनमेषा क्षेत्रदेवता कदाचिदपि न पूजिता तेनेदं मे कृषिकर्म विफलीभवति तदहमस्याः पूजामद्य करिष्यामि । इत्यवधार्य कुतोऽपि क्षीरं याचित्वा शरावे निक्षिप्य वल्मीकान्तिकमुपगम्योवाच । भोः क्षेत्रपाल मयैतावन्तं कालं न ज्ञातं यत्त्वमत्र वससि तेन पूजा न कृता तत्संप्रतं क्षमस्वेति । एवमुक्त्वा दुग्धं निवेद्य गृहाभिमुखं प्रायात् ।

अथ प्रातर्यावदागत्य पश्यति तावद्दीनारमेकं शरावे दृष्टवान् । एवं च प्रतिदिनमेकाकी समागत्य तस्मै क्षीरं ददात्येकैकं च दीनारं गृह्णाति ।

अथैकस्मिन् दिवसे वल्मीके क्षीरनयनाय पुत्रं नियुज्य ब्राह्मणो ग्रामं जगाम । पुत्रोऽपि क्षीरं तत्र नीत्वा संस्थाप्य च पुनर्गृहं समायातः । दिनान्तरे तत्र गत्वा स दीनारमेकं दृष्ट्वा गृहीत्वा च चिन्तितवान् । नूनं सौवर्णदीनारपूर्णाऽयं वल्मीकस्तदेनं भुजंगं हत्वा सर्वमेकवारं ग्रहीष्यामि । एवं संप्रधार्यान्येद्युः क्षीरं ददता ब्राह्मणपुत्रेण सर्पो लगुडेन शिरसि ताडितः । स च दैववशादमुक्तजीवितो रोषात्तं ब्राह्मणकुमारं तीव्रविषैर्दशनैस्तथादशव्यथा स सद्यः पञ्चत्वमुपागतः ।

अथ पुनरपि ब्राह्मणः प्रत्यूपे क्षीरं गृहीत्वा तत्र गत्वा तारस्वरेण सर्पमस्तौत् । तदा सर्पो वल्मीकान्तर्लीन एव ब्राह्मणं प्रत्युवाच । त्वं लोभादत्रागतः पुत्रशोकमपि विहाय । इतः परं तव मम च प्रीतिर्नोचिता । तव पुत्रेण यौवनोन्मत्तेनाहं ताडितो मया च स दष्टः । कथं मया लगुडप्रहारो विस्मर्तव्यस्त्वया च पुत्रशोकदुःखं कथं विस्मर्तव्यम् । इत्युक्त्वा बहुमूल्यं हीरकमणिं तस्मै दत्त्वा पुनस्त्वया नागन्तव्यमिति कथयित्वा विवरं प्रविष्टः । ब्राह्मणोऽपि मणिं गृहीत्वा पुत्रबुद्धिं निन्दन्स्वगृहमागतः ।

III. (From BHARTRIHARI'S NĪTIS'ATAKA.)

अन्नः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

ज्ञानलघदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥ १ ॥

लभेत सिकतासु तैलमपि यत्नतः पीडय-

न्पिबेच्च मृगवृष्णिकासु सलिलं पिपासार्दितः ।

कदाचिदपि पर्यटञ्जशविषाणमासादये-

न्न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ २ ॥

व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते

छेत्तुं वज्रमणीञ्जिरीषकुसुमप्रान्तेन संनह्यते ।

माधुर्यं मधुविन्दुना रचयितुं क्षारास्बुधेरीहते

नेतुं वाञ्छति यः खलान्पथि सतां सूक्तैः सुधास्यन्दिभिः ॥ ३ ॥

स्वायत्तमेकान्तगुणं विधात्रा विनिर्मितं छादनमज्ञतायाः ।

विशेषतः सर्वविदां समाजे विभूषणं मौनमपण्डितानाम् ॥ ४ ॥

साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम् ॥ ५ ॥

येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः ।

ते मृत्युलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति ॥ ६ ॥

धरं गहनदुर्गेषु भ्रान्तं वनचरैः सह ।

न मूर्खजनसंपर्कः सुरेन्द्रभवनेष्वपि ॥ ७ ॥

हर्तुर्याति न गोचरं किमपि शं पुष्पाति यत्सर्वदा-

प्यर्थिभ्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धिं पराम् ।

कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं

येषां तान्प्रति मानमुज्जत नृपाः कस्तैः सह स्पर्धते ॥ ८ ॥

अम्भोजिनीवननिवासविलासमेव

हंसस्य हन्ति नितरां कुपितो विधाता ।

न त्वस्य दुग्धजलभेदविधौ प्रमिद्धां

वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥ ९ ॥

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
 न ह्वानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ।
 बाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते
 क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १० ॥

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
 विद्या भोगकरी यशःसुखकरी विद्या गुरुणां गुरुः ।
 विद्या बन्धुजनो विदेशगमने विद्या परा देवता
 विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥ ११ ॥

सूतः सञ्चरितः सती प्रियतमा स्वामी प्रसादोन्मुखः
 स्निग्धं मित्रमवश्चकः परिजनो निष्केशलेशं मनः ।
 आकारो रुचिरः स्थिरश्च विभवो विद्यावदातं मुखं
 तुष्टे विष्टपहारिणीष्टदहरौ संप्राप्यते देहिना ॥ १२ ॥

प्राणाघाताच्चिवृत्तिः परधनहरणे संयमः सत्यवाक्यं
 काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।
 तृष्णास्रोतोविमङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा
 सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥ १३ ॥

प्रारभ्यते न खलु विघ्नभयेन नीचैः
 प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।
 धिघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
 प्रारब्धमुत्तमजना न परित्यजन्ति ॥ १४ ॥

प्रिया न्याय्या वृत्तिर्मलिनममुभङ्गेऽप्यसुकर-
 मसन्तो नाभ्यर्थ्याः सुहृदपि न याच्यः कृशधनः ।
 विपद्युच्चैः स्थेयं पदमनुविधेयं च महतां
 सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ १५ ॥

स्वल्पं ह्यायुवसावशेषमलिनं निर्मासमप्यस्थिकं
 श्वा लब्ध्वा परितोषमेति न तु तत्तस्य क्षुधाशान्तये ।
 सिंहो जम्बुकमङ्गमागतमपि त्यक्त्वा निहन्ति द्विपं
 सर्वः कृच्छ्रगतोऽपि वाञ्छति जनः सत्त्वानुरूपं फलम् ॥ १६ ॥

लाङ्गलचालनमधश्चरणावपातं
 भूमौ निपत्य वदनोदरदर्शनं च ।
 श्वा पिण्डस्य कुरुते गजपुंगवस्तु
 धीरं विलोकयति चाटुशतैश्च भुङ्क्ते ॥ १७ ॥
 परिवर्तिनि संसारे मृतः को वा न जायते ।
 स जातो येन जातेन याति वंशः समुन्नतिम् ॥ १८ ॥
 कुष्ठमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः ।
 मूर्ध्नि वा सर्वलोकस्य विशीर्येत वनेऽथवा ॥ १९ ॥
 तानीन्द्रियाणि सकलानि तदेव कर्म
 सा बुद्धिरप्रतिहता बचनं तदेव ।
 अर्थोष्मणा विरहितः पुरुषः स एव
 अन्यः क्षणेन भवतीति विचित्रमेतत् ॥ २० ॥
 दौर्घ्रन्त्यानृपतिर्विनश्यति यतिः सङ्गात्सुतो लालना-
 द्विप्रोऽनध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात् ।
 ह्रीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्रया-
 न्मैत्री चाप्रणयात्समृद्धिरनयात्यागात्प्रमादाद्धनम् ॥ २१ ॥
 दानं भोगो नाशस्त्रिस्तो गतयो भवन्ति वित्तस्य ।
 यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥ २२ ॥
 रे रे चातक सावधानमनसा मित्र क्षणं श्रूयता-
 मम्भोदा बहवो वसन्ति गगने सर्वेऽपि नैतादृशाः ।
 केचिद्वृष्टिभिरार्द्रयन्ति भ्रण्णीं गर्जन्ति केचिद्वृथा
 यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ॥ २३ ॥
 जाड्यं ह्रीमति गण्यते व्रतरुचौ दम्भः शुचौ कैतवं
 शूरे निर्घृणता ऋजौ विमतिता दैन्यं प्रियालापिनि ।
 तेजस्विन्यवलितता मुखरता वक्तव्यशक्तिः स्थिरे
 तत्को नाम गुणो भवेत्सुगुणिनां यो दुर्जनैर्नाङ्कितः ॥ २४ ॥
 लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः
 सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।

सौजन्यं यदि किं निजैः सुमहिमा यद्यस्ति किं मण्डनैः
सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥ २५ ॥

न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजाम् ।

होतारमपि जुह्वानं स्पृष्टो दहति पावकः ॥ २६ ॥

आरम्भगुर्वी क्षयिणी क्रमेण लघ्वी पुरा वृद्धिमती च पश्चात् ।

दिनस्य पूर्वार्धपरार्धमिन्ना छायेव मैत्री खलसज्जनानाम् ॥ २७ ॥

मृगमीनसज्जनानां तृणजलसंतोषविहितवृत्तीनाम् ।

लुब्धकधीवरपिशुना निष्कारणवैरिणो जगति ॥ २८ ॥

वाञ्छा सज्जनसंगमे परगुणे प्रीतिर्गुरौ नम्रता

विद्यायां व्यसनं स्वयोषिति रतिर्लोकापवादाद्भयम् ।

भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खले-

ष्वेते येषु वसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥ २९ ॥

प्रदानं प्रच्छन्नं गृहमुपगते संभ्रमविधिः

प्रियं कृत्वा मौनं सदसि कथनं नाप्युपकृतेः ।

अनुत्सेको लक्ष्म्यां निरभिभवसाराः परकथाः

सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ ३० ॥

संपत्सु महतां चित्तं भवत्युत्पलकोमलम् ।

आपत्सु च महाशैलशिलासंघातकर्कशम् ॥ ३१ ॥

संतप्तायसि संस्थितस्य पयसो नामापि न ज्ञायते

मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।

स्वात्यां सागरशुक्तिमध्यपतितं सन्मौक्तिकं जायते

प्रायेणाधममध्यमोत्तमगुणः संवासतो जायते ॥ ३२ ॥

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान्गुणान्ख्यापयन्तः

स्वार्थान्संपादयन्तो विततबहुतरारम्भयत्नाः परार्थे ।

क्षान्त्यैवाक्षेपरुक्षाक्षरमुखरमुखान्दुर्मुखान्दूषयन्तः

सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥ ३३ ॥

भवन्ति नम्रास्तरवः फलोद्गमैर्नवाभ्युभिर्भूरिविलम्बिनो घनाः ।

अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम् ॥

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कङ्कणेन ।

विभाति कायः करुणापराणां परोपकारैर्न तु चन्दनेन ॥ ३१ ॥

पापान्निवारयति योजयते हिताय

गुह्यं च गूहति गुणान्प्रकटीकरोति ।

आपद्रतं न च जहाति ददाति काले

सन्निवृत्तलक्षणमिदं प्रवदन्ति सन्तः ॥ ३६ ॥

एते सत्पुरुषाः परार्थघटकाः स्वार्थान्परित्यज्य ये

सामान्यास्तु परार्थसुखमभृतः स्वार्थाविरोधेन ये ।

तेऽपि मानवराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये

ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥ ३७ ॥

इतः स्वपिति केशवः कुलमितस्तदीयद्विषा-

मितश्च शरणार्थिनः शिखरिणां गणाः शेरते ।

इतोऽपि वडवानलः सह समस्तसंवर्तकै-

रहो विततमूर्जितं भरसहं च सिन्धोर्वपुः ॥ ३८ ॥

तृष्णां छिन्द्वि भज क्षमां जहि मदं पापे रतिं मा कृथाः

सत्यं ब्रह्मनुयाहि साधुपदवीं सेवस्व विद्वज्जनान् ।

मान्यान्मानय विद्विषोऽप्यनुनय प्रच्छादय स्वान्गुणा-

न्कीर्तिं पालय दुःखिते कुरु दयामेतत्सतां लक्षणम् ॥ ३९ ॥

मनसि वचसि काये पुण्यपीयूषपूर्णा-

स्त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।

परगुणपरमाणून्पर्वतीकृत्य नित्यं

निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥ ४० ॥

रत्नैर्महाहैस्तुतुषुर्न देवा न भेजिरे भीमविषेण भीतिम् ।

सुधां विना न प्रययुर्विरामं न निश्चितार्थाद्विरमन्ति धीराः ॥ ४१ ॥

ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो

ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।

अक्रोधस्तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता

सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥ ४२ ॥

IV. (*From KĀDAMBARĪ, PART I.*)

*देवि किमत्र क्रियतां देवायत्ते वस्तुनि । अलं रुदितेन । न
 च यमनुग्राह्याः प्रायो देवतानाम् । आत्मजपरिष्वङ्गामृतास्वादसु-
 खस्य नूनमभाजनमस्माकं हृदयम् । अन्यस्मिञ्जन्मनि न कृतम-
 वदातं कर्म । जन्मातरविहितं हि कर्म फलमुपनयति पुरुषस्ये-
 ह जन्मनि । न हि शक्यं दैवमन्यथा कर्तुमभियुक्तेनापि । यावत्तु
 मानुष्यके शक्यमुपपादयितुं तावत्सर्वमुपपाद्यताम् । अधिकां
 कुरु देवि गुरुषु भक्तिम् । द्विगुणामुपपादय देवतासु पूजाम् ।
 ऋषिजनपरिचर्यासु दर्शितादरा भव । परं हि दैवतमृषयो यत्ने-
 नाराधिता यथासमीहितफलानामतिदुर्लभानामपि दातारो भव-
 न्ति । श्रूयते हि पुरा चण्डकौशिकप्रसादान्मगधेषु बृहद्रथो नाम
 राजा जनार्दनस्य जेतारमृतुलबलपराक्रमं जरासन्धं नाम तनयं
 लेभे । दशरथश्च राजा परिणतवया अपि विभाण्डकमहामुनिसुत-
 स्यर्घ्यशृङ्गस्य प्रसादान्नारायणभुजानिवाप्रतिहतानुदधीनिवाक्षो-
 भ्यान्वाप चतुरः पुत्रान् । अन्ये च राजर्षयस्तपोधनानाराध्य पुत्र-
 दर्शनामृतस्वादसुखभाजो बभूवुः । अमोघफला हि महामुनिज-
 नसेवा । अहमपि खलु कदा समुषारूढगर्भभरालसामापाण्डुरमु-
 खीमासन्नचन्द्रोदयामिव पौर्णमासीनिशां देवीं द्रक्ष्यामि । कदा
 मे तनयजन्ममहोत्सवानन्दनिर्भरो हरिष्यति पूर्णपात्रं परिजनः ।
 कदा हारिद्रवसनधारिणी सुतसनाथोत्सङ्गा द्यौरिवोदितरवि-
 मण्डला सवालातपा मामानन्दयिष्यति देवी । कदा सर्वौषधि-
 पिञ्जरजटिलकेशो गोरोचनाचित्रितकण्ठसूत्रग्रन्थिरुत्तानशयो
 दशनशून्यस्सिताननः पुत्रको जनयिष्यति मे हृदयाह्लादम् ।
 कदा गोरोचनाकपिलद्युतिरन्तःपुरिकाकरतलपरंपरासंचार्यमा-
 णमूर्तिरशेषजनाभिनन्दितो मङ्गलप्रदीप इव मे शोकान्धका-
 रमुन्मूलयिष्यति चक्षुषोः । कदा च क्षितितलरेणुधूसरो मण्ड-
 यिष्यति मम हृदयेन दृष्ट्या च सह परिभ्रमन्भवनाङ्गनम् ।

* This is a speech addressed by a king to his queen who was deeply grieved on account of her being childless.

कदा केसरिकिशोरक इव संजातजालुचङ्क्रमणारम्भः संच-
रिष्यतीतस्ततः स्फटिकमणिमयभित्त्यन्तरितान्भवनमृगशावका-
नाजिघृक्षुः । कदान्तःपूरिकानूपुरनिनादसंगतान्गृहकलहंस-
काननुसरन्कक्षान्तरप्रधावितः कनकमेखलाघण्टिकारवानुसारि-
णीमायासयिष्यति धात्रीम् । कदा मातुश्चरणरागोपयुक्तशेषेण
पिण्डालक्तकरसेन कञ्चुकिनां विडम्बयिष्यति मुखानि । कदा
कुतूहललोललोचनो मणिकुट्टिमेष्वधोदत्तदृष्टिरनुसरिष्यति स्खल-
द्गतिरात्मनः प्रतिबिम्बानि । कदा नरेन्द्रसहस्रप्रसारितभुजयुग-
लामिनन्द्यमानागमनो भूषणमणिमयूखलेखाकुलीक्रियमाणलो-
लदृष्टिरास्थानस्थितस्य मम पुरः पर्यटिष्यति सभान्तरेषु ।
इत्येतानि चान्यानि मनोरथशतानि चिन्तयतोऽन्तःसंतप्यमा-
नस्य यान्ति रजन्यः । मामपि दहत्येवायमहर्निशमनल इवा-
नपत्यतासमुद्भवः शोकः । शून्यमिव मे प्रतिभाति जगत् । अ-
फलमिवाखिलं पश्यामि जीवितं राज्यं च । अप्रतिविधेये तु
विधातरि किं करोमि । तन्मुच्यतां देवि शोकाबन्धः । आ-
धीयतां धैर्ये धर्मे च धीः । धर्मपरायणानां हि सदा समीप-
संचारिण्यः कल्याणसंपदो भवन्ति । एवमभिधाय सलिलमा-
दाय स्वयं करतलेनामिनवपल्लवेनेव विकचकमलतुल्यमानन-
मस्याः लाञ्छलेखं ममार्ज ।



I—GENERAL GLOSSARY OF SANSKRIT WORDS

OCCURRING IN THE BOOK.

अ.

अकरुण *m. n. f.* (अ not and क-
रुणा *f.*) ruthless, one who has
no compassion.

अकिंचन *m. n. f.* (अ not, and
किंचन *n.* something) he who
has nothing, poor.

अक्ष *m.* dice used in gambling.

अक्षज्ञ *m. n. f.* one who knows
(the secret of playing at) dice.

अक्षत्रिय *m. n. f.* destitute of
क्षत्रिय.

अक्षनैपुण *m. n. f.* one who is
possessed of skill in playing
at dice.

अक्षम *m. n. f.* unable.

अक्षमाला *f.* (अक्ष *m.* name of a
plant, or its seed, and माला *f.*
wreath or a string) a rosary
of अक्ष.

अक्षरशः *adv.* literally.

अक्षहृदय *n.* the secret of manag-
ing dice.

अक्षि *n.* the eye.

अक्षोभ्य *m. n. f.* not to be ruf-
fled, not to be frightened,
immoveable. [healthy.

अगद *m. n. f.* without disease,

अगस्त्य *m.* the name of a sage.

अगार *n.* a house.

अग्नितप्त *m. n. f.* (अग्नि, and तप्त
heated) heated by fire.

अग्रिरथ *m.* fire-carriage, railway
carriage.

अग्निष्टोम *m.* a kind of sacrifice.

अग्निहोत्र *n.* sacrifice to Fire.

अङ्ग *m.* the lap.

अङ्कित *m. n. f.* blamed, censured,
found fault with.

अङ्ग *n.* limb.

अङ्गन *n.* a courtyard, a place.

अङ्गार *m. n.* burning charcoal.

अचिन्त्य *m. n. f.* inconceivable,
unimaginable.

अज *m.* name of Raghu's son;
m. n. f. unborn.

अजस्र *m. n. f.* continuous, fre-
quent.

अजा *f.* a she-goat.

अजीर्गत *m.* name of a Brâhmaṇa.

अङ्ग 7th conj. Parasm. to anoint;
with वि, to make manifest, or
lay open.

अङ्गन *n.* a black pigment, lamp-
black.

अङ्गलि *m.* the cavity formed by
joining the hands.

अण 4th conj. Âtm. to breathe,
to live.

अणु *m. n. f.* little ; *m.* an atom,
a small particle.

अतिघोर *m. n. f.* (आति very,
very much) very horrible or
wicked.

अतिनिष्करण *m. n. f.* very pitiless or cruel.

अतिनिष्फल *m. n. f.* very fruitless.

अतिप्रमाद *m.* a great error, great carelessness.

अतुल *m. n. f.* incomparable.

अत्यर्थम् *adv.* exceedingly, greatly, very much.

अत्यराति *m.* name of a Kshatriya.

अत्यायत *adv.* or *m. n. f.* very far, very long.

अद्भुत *m. n. f.* wonderful.

अद्यतन *m. n. f.* of to-day, belonging to this day.

अद्यप्रभृति *adv.* (अद्य to-day, and प्रभृति from) from to-day, or henceforward.

अधम *m. n. f.* low.

अधर *m. n. f. pron.* lower, low.

अधर्म *m.* a wicked action.

अधस् *ind.* below, down.

अधिकार *m.* post, power, office, fitness to perform any ceremony.

अधिज्यधन्वन् *m.* one whose bow is strung.

अधिष्ठान *n.* a place.

अधीर *m. n. f.* not of a sound or grave mind, little-minded, impatient.

अध्वन् *m.* a road.

अध्वर्यु *m.* a sacrificial priest whose duty it is to prepare and throw the oblations into the fire.

अन् *2nd conj. Parasm.* to breathe; with प्र, to breathe, to live.

अनडुह *m.* an ox.

अनवृष्टान *n.* (अवृष्टान *n.* doing, execution) not doing, omission to do.

अनपत्यता *f.* (अपत्य *n.* a child) childlessness.

अनपराधिन् *m. n. f.* guiltless.

अनय *m.* want of prudence.

अनर्ह *m. n. f.* not deserving.

अनल *m.* fire.

अनवेक्षण *n.* not taking care.

अनागस् *m. n. f.* innocent, not guilty.

अनाथ *m. n. f.* helpless.

अनाद्यनन्त *m. n. f.* (अनादि without beginning, and अनन्त without end) having neither beginning nor end.

अनारम्भ *m.* not beginning.

अनार्जवोपेत *m. n. f.* (अन् not, आर्जव *n.* straightness, straightforwardness, उपेत *past part. pass.* of इ with उप accompanied) not possessed of straightforwardness, one who is without straightforwardness.

अनिग्रह *m.* (निग्रह *m.* restraint), not restraining, want of restraint.

अनिल *m.* wind.

अनिशम् *adv.* frequently, constantly, continuously.

अनिषण्ण *m. n. f.* not sitting.

अनीक *n.* an army.

अनीकस्थ *m. n. f.* (अनीक *n.*, स्था to stand) one in the army, a soldier.

अनुकम्पिन् *m. n. f.* compassionate.

अनुचर *m.* an attendant, a ser-

अनुत्सेक *m.* humility. [vant.

अनुपहत *m. n. f.* uninterrupted.

अनुबन्ध *m.* continuance.

अनुमरण *n.* following in death,
or dying after, as in the case
of widows burning them-
selves with the dead bodies of
their husbands.

अनुराग *m.* love, liking.

अनुरूप *m. n. f.* in accordance
with.

अनुलेपन *n.* an ointment.

अनुविधेय *m. n. f.* to be followed,
to be done accordingly.

अनुपक्त (अनु and सक्त *past pass.*
part. of सञ्ज्) accompanied.

अनुष्ठान *n.* doing, executing.

अनुष्ठेय *pot. part.* of ह्या with
अनु, what is to be executed.

अनुच्य *pot. part.* of वच् with
अनु, to be recited.

अन्त *m.* end, destruction.

अन्तःपुरिका *f.* an inmate of the
seraglio, a woman.

अन्तक *m.* the god of death.

अन्तगमन *n.* going to the end.

अन्ततः *adv.* at last.

अन्तर *n.* difference.

अन्तरित *m. n. f.* separated from.

अन्य *pron. m. n. f.* another.

अन्यथा *adv.* otherwise.

अन्येषु: *adv.* on another day.

अन्वाह (आह and अनु) he recites,
repeats.

अन्वित *past part. pass.* of इ with
अनु, followed, accompanied
with, full of.

अन्विष्यत् (*pres. part.* of इष् 4th
conj. Parasm. with अनु)
searching.

अप् *f.* water (used in the plur.)

अपचिति *f.* worship.

अपथ्य *n.* any unwholesome or
wrong thing.

अपयशस् *n.* infamy.

अपर *m. n. f. pron.* other, an-
other.

अपराधसहस्र *n.* (सहस्र *n.* a thou-
sand) a thousand of faults.

अपराम्बुनिधि *m.* (अपर other, *i. e.*,
western, and अम्बुनिधि ocean)
the western ocean.

अपवित्र *m. n. f.* unsacred, sinful.

अपेक्षित *n.* (*past pass. part.* of
ईक्ष् with अप) what is desired.

अप्रणय *m.* want of tenderness.

अप्रतिविधेय *m. n. f.* irremediable,
uncontrollable.

अप्रतिहत *m. n. f.* unchecked,
irresistible.

अप्रमत्त *m. n. f.* (अ and प्रमत्त
careless) not careless, careful.

अप्रवक्तृ *m.* one who does not
speak or teach.

अञ्ज *n.* a lotus.

अब्द *m.* a year.

अभाजन *n.* not a receptacle,
something not destined for a
particular purpose.

अभिगीत *past part. pass.* of गै
1st *conj. Parasm. with अभि*,
sung.

अभिचैयम् *adv.* (चैय *m.* the
king of Chedi, who was

Krishna's enemy) towards
Chaidya.

अभिताप *m.* violent heat.

अभिनव *m. n. f.* new, fresh, tender.

अभिमन्यु *m.* name of the son of
Arjuna.

अभिमुख *m. n. f.* facing.

अभियुक्त *m. n. f.* assiduous, of
great merit or desert.

अभिषेचनीय *m.* a particular
ceremony performed in the
Râjasûya sacrifice, or the day
on which it is performed.

अभिसंधा *f.* promise, determina-
tion.

अभिहित *past part. pass.* of धा
with अभि, spoken to.

अभ्यागत *past part.* of गम् with
अभि and आ, come, arrived;
m. a (male) guest.

अम् 1st conj. *Parasm.* to move.

अमावास्या *f.* the thirtieth day
of the month, the day of the
new moon.

अमित्र *m.* an enemy.

अमुत्र *adv.* in the next world.

अमृत *n.* the beverage of the gods,
nectar.

अमोघ *m. n. f.* fruitful, real.

अम्भस् *n.* water.

अम्भोजिनी *f.* lotus plant. [rise.

अय् 1st conj. *Ātm.* with उद्, to
अयस् *n.* iron.

अरण्यवास *m.* (अरण्य *n.* forest,
and वास *m.* dwelling) forest-
residence.

अरित्री *f.* the wife of an enemy.

अरुण *m.* the charioteer of the sun.

अरु *m. n.* a sore or wound.

अर्घ्यसत्कार *m.* (सत्कार *m.* hospi-
tality) hospitality done by
means of अर्घ्य, i. e., the ma-
terials for worshipping or
honouring a guest.

अर्ज 1st conj. *Parasm.* and 10th
conj. to acquire, to obtain, to earn.

अर्थ 10th conj. *Ātm.* to beg;
with प्र, to request.

अर्थ *m.* meaning, true sense,
object of desire.

अर्थसंशय *m.* (संशय *m.* doubt,
danger) danger to wealth.

अर्थापय *denom. Parasm.* and
Ātm. to explain.

अर्थिन् *m.* a suppliant, a beggar;
m. n. f.

अर्द्ध 1st and 10th conj. *Parasm.*
and *Ātm.* to afflict, to torment.

अर्धकोटी *f.* (अर्ध *n.* half, कोटी *f.*
ten millions) five millions.

अर्यमन् *m.* name of a deity, one of
the dead forefathers.

अर्वन् *m.* a horse.

अर्ह 1st conj. *Parasm.* and 10th
conj. to deserve.

अलक्ष्मी *f.* bad luck, poverty.

अलस *m. n. f.* dull, heavy, slow.

अलाभ *m.* loss.

अलौभ *m.* contentment, absence
of greed.

अल्प *m. n. f.* little, few; अनल्प
m. n. f. many, much.

अल्पविषया *f.* whose range is
small, not comprehensive.

अवज्ञात *past part. pass.* of ज्ञा
with अव, despised, disregarded,
disobeyed.

अवदात *m. n. f.* beautiful, white, pure, meritorious, virtuous.

अवर *m. n. f. pron.* hinder, posterior, inferior.

अवलम्बमान *pres. part. act.* of लम्ब् with अव, hanging.

अवलेप *m.* pride.

अवश *m. n. f.* being in the power of another, dependent, helpless. [ly, necessarily.]

अवश्यम् *adv.* certainly, inevitably.

अवस्थान *n.* residence.

अवहित (*past part.* of धा with अव) attentive.

अवाच् *m. n. f.* southern.

अविघ्न *m. n. f.* without obstacle.

अविनाशिन *m. n. f.* imperishable, undergoing no transformation.

अविलम्बितम् *adv.* without delay.

अव्यय *m. n. f.* immutable.

अश् 5th conj. *Ātm.* to get, to enjoy, to pervade; with वि, to pervade.

अश् 9th conj. *Parasm.* to eat.

अशक्त *m. n. f.* weak, unable.

अशन *n.* eating.

अशना *f.* hunger.

अशोक *m.* name of a kind of tree.

अश्वतर *m.* a mule.

अश्वमेध *m.* the sacrifice of a horse.

अश्वहृदय *n.* the secret of managing horses.

अभिन् *m.* (used in the dual) the twin celestial physicians so called.

अष्टावक्र *m.* name of a person.

अस् 4th conj. *Parasm.* with निर्, to repeal, to abolish.

अस् 2nd conj. *Parasm.* to be.

असंशयम् *adv.* undoubtedly.

असत्पुरुषसेवा *f.* (सत् *m. n. f.* good सेवा *f.* service) service of a person who is not good, service done to a bad or wicked

असन् *n.* blood. [person.]

असह्य *m. n. f. pot. part.* of सह् with अ, insufferable.

असार *m. n. f.* (सार *m.* essence) unsubstantial, unprofitable, useless.

असिधारा *f.* (धारा *f.* edge) the edge of a sword.

असिधाराव्रत *n.* a vow as severe as that of lying on the edge of a sword.

असु *m.* vital breath; life (in this sense it is used in the plural, the vital breaths being five in number). [death.]

असुभङ्ग *m.* destruction of life,

असूयय *den.* to wish ill to, to bear malice to.

असृज् *n.* blood.

अस्त *m.* sunset.

अस्तगिरि *m.* the western mountain, on which the sun, the moon, and the stars are supposed to set.

अस्थि *n.* a bone.

अहन् *n.* a day.

अहरहः *ind.* every day.

अहर्निशम् *adv.* day and night; *n.* coll. *dvandva*, day and night.

अहि *m.* a snake.

अहोरात्र *m.* day and night.

अद्वाय *ind. adv.* instantly, soon, speedily.

आ.

आ a particle showing up to.

आकार *m.* form.

आकाशवायु *m.* the wind in the sky.

आक्षेप *m.* reproach, slander.

आख्या *f.* name.

आगामिन् *m. n. f.* coming.

आङ्गिरस *m.* a descendant of अङ्गिरस.

आचरित *m. n. f.* followed, practised; *n.* practice, act.

आचार्य *m.* a religious teacher who invests the student with the sacred thread, and instructs him in the Vedas.

आजि *m. f.* a fight, a battle.

आज्ञप्त *past part. pass.* commanded.

आत्त *m. n. f.* from आ and दत्त *past part. pass.* of दा to give, taken away.

आत्मघातक *m. n.* (आत्मन् self, and घातक destroyer) self-destroyer, one who ruins himself.

आत्मघातिन् *m. n. f.* one who commits suicide.

आत्मदमन *n.* self-restraint.

आत्मभाज् *m.* one possessed of a soul, a man.

आत्मरुचित *m. n. f.* liked by one-self.

आत्महित *n.* (आत्मन् self, and हित good) one's own good. [own.

आत्मीय *m. n. f.* intimate, one's

आदर *m.* attention, regard.

आदिदेव *m.* the first cause.

आनन *n.* the mouth.

आनीत *past part. pass.* of नी with आ, brought.

आन्तर *m. n. f.* internal.

आप् 5th conj. *Parasm.* to obtain; with अव, to attain.

आपराह्निक *m. n. f.* belonging to the latter part of the day.

आपाण्डुर *m. n. f.* slightly pale.

आप्त *m.* a friend, a well wisher.

आप्रीत *m. n. f.* consecrated by repeating certain verses called Âpri.

आमिष *m. n.* flesh, bait.

आमोद *m.* fragrant smell, perfume.

आयत्त *m. n. f.* dependent on, in the power of.

आयास्य *m.* the name of a Rishi.

आयुष्काम *m.* one wishing to live a long life.

आयुस् *n.* life.

आराधना *f.* worship.

आराधित *m. n. f.* pleased, propitiated.

आरूढ *past part.* of रुह् with आ, ascended.

आर्त *m. n. f.* troubled, distressed.

आर्द्र *m. n. f.* wet.

आर्द्रा *f.* the sixth lunar mansion.

आलवाल *n.* basin for water round the root of a tree.

आलाप *m.* a talk.

आली *f.* a line or row.

आविक्षित *m.* the son of अविक्षित.

आवृत *past part. pass.* of वृ with आ, filled, covered.

आशा *f.* hope.

आशिष *f.* a blessing.

आशीविष *m.* a snake.

आस 2nd conj. *Ātm.* to sit; with
अधि, to sit; with उप, to adore,
to worship; with सत्र, to hold
a sacrificial session, to per-
form a succession of sacrifices

आसन् *n.* the mouth.

आसन्नमरण *m. n. f.* (आसन्न *m. n.*
f. near and मरण *n.* death)
one whose death is near, about
to die.

आसाद्य *m. n. f.* obtainable.

आसीन *m. n. f.* sitting, *pres. part.*
of आस.

आस्थान *n.* a hall of audience, an
assembly room.

आस्य *n.* the mouth.

आस्वाद *m.* taste, tasting.

आहव *m.* battle.

आहुति *f.* sacrificial oblation.

इ.

इ 2nd conj. *Parasm.* to go; with
अभि, to go towards; with अव,
to know; with आ, to come;
with उद्, to rise, to flourish;
with निर्, to set out; with परि,
to transform oneself, to cir-
cumambulate; with व्यति, to
pass away; with वि and अप,
to separate; with शरणम् and
उप, to submit; with सम, to
unite, to come together.

इ 1st conj. *Parasm.* with उद्, to
rise. [study.

इ with अधि 2nd conj. *Ātm.* to
इक्ष्वाकु *m.* the progenitor of the
solar race of kings.

इच्छु *m. n. f.* wishing, wisher.

इतस्ततः *adv.* to and fro.

इतिकर्तव्यता *f.* method or the
way of doing anything.

इन्द्रादि (इन्द्र and आदि begin-
ning, Indra at the head)
Indra and others.

इन्द्रिय *n.* vigour (of limbs).

इन्द्रियसौष्ठव *n.* (इन्द्रिय *n.* limb or
sense, and सौष्ठव *n.* beauty,
goodness) handsome make,
healthy or sound frame.

इन्द्रियार्थोपसेवन *n.* (अर्थ *m.*
object, उपसेवन *n.* resorting
to, enjoyment) enjoyment of
the objects of the senses,
sensual enjoyment.

इन्दुमती *f.* the name of a lady.

इन्द् 7th conj. *Ātm.* to kindle.

इष्ट *m. n. f.* giving what is
desired.

इष्टदेवता *f.* tutelary (desired) deity.

ई.

ई 4th conj. *Ātm.* with उद् to
rise, to rise up.

ईक्ष् with प्रति, to see, to care.

ईह 2nd conj. *Ātm.* and 10th
conj. to praise.

ईदृश *m. n. f.* such.

ईर् 1st conj. *Parasm.* and 10th
conj. with उद्, to utter, to
speak. [of, to rule.

ईश 2nd conj. *Ātm.* to be master

ईश्वर *m.* ruler. [to aim.

ईह 1st conj. *Ātm.* to endeavour,

उ.

उ a particle.

उख् 1st conj. *Parasm.* to go.

उग्र *m. n. f.* raging, severe.

उद्यम् *adv.* mightily, powerfully, formidably.

उच्चैः *ind. adv.* loudly, aloud.

उज्झ् *6th conj. Parasm.* to throw.

उड्डप *m. n.* a raft, a canoe.

उत्तम *m. n. f.* last.

उत्तमफलक *m. n. f.* (उत्तम *m. n. f.* good, excellent, फल *n.* fruit, and क *suf.*) of good fruit or result.

उत्तर *m. n. f. pron.* over, upper, after, subsequent.

उत्तरकुरवः *m. plur.* name of a country beyond the Himâ-layas (probably the original seat of the Âryas).

उत्तरा *f.* daughter of a king named Virâṭa.

उत्तरीय *n.* an upper garment.

उत्तान *m. n. f.* with the back downwards, lying on the back.

उत्पथास्थित *m. n. f.* (उत्पथ *m.* a wrong path, आस्थित *past part.* of स्था *with* आ), one who has taken to a wrong path.

उत्पन्न *m. n. f.* born.

उत्पल *n.* a lotus flower.

उत्सङ्ग *m.* lap.

उत्सृष्ट *past part. pass.* of सृज् *with* उद्, let go, discharged.

उदच् *m. n. f.* northern.

उदन् *n.* water.

उदर *n.* dropsy, stomach.

उदरंभरि *m. n. f.* (उदर and भृ *to* fill) one who fills his belly or stomach, selfishly greedy.

उदाद *m. n. f.* noble, generous.

उदुम्बर *m.* name of a tree; *n.* its fruit.

उद्गम *m.* source, springing up.

उद्गातृ *m.* a sacrificial priest whose duty it is to sing Sâmans or verses from the Sâma-Veda.

उद्गमद्यति *m. n. f.* of a wild disposition, inordinate, excessive.

उद्गालक *m.* name of person.

उद्धत *m. n. f.* (past part. of हन् *with* उद्) haughty.

उद्धतम् *adv.* carelessly, tumultuously.

उद्भूतविस्मय *m. n. f.* (उद्भूत *past part.* of भू *with* उद् *to* rise, *to* be produced) one in whom wonder or amazement has been born.

उद्यमभूत् *m. n. f.* one who is industrious.

उन्नति *f.* loftiness, magnanimity.

उन्माद *m.* joy, bloom.

उपकण्ठ *n.* the space near a town or village, or its boundary.

उपकार *m.* a benevolent action, doing good to another.

उपकारिन् *m. n. f.* benevolent.

उपकृति *f.* doing good to others.

उपचय *m.* store, storing, gathering.

उपचित *past pass. part.* of चि *with* उप, collected.

उपजनित *past part. pass.* of the causal of जन् *with* उप, produced.

उपनयन { *n.* the ceremony of
उपनायन { the investiture with
the sacred thread.

- उपभोग *m.* enjoyment.
 उपयुक्त *m. n. f.* used.
 उपरत *m. n. f.* dead, deceased, ceased.
 उपरि *adv.* above.
 उपरितन *m. n. f.* what is above.
 उपशम *m.* satisfaction.
 उपाकृत *m. n. f.* brought.
 उपायन *n.* a present.
 उपालभ्य *m. n. f.* blameable, deserving reproach.
 उपेत *past pass. part. of इ with उप,* united with, possessing.
 उभ *pron.* both.
 उभय *pron. m. n. f.* belonging to both sides.
 उर्वी *f.* the earth.
 उद्धृषी *f.* the name of a serpent-damsel, for some time a wife of Arjuna.
 उशनस् *m.* name of the preceptor of the *Asuras*.
 उष् *1st conj. Parasm.* to burn.
 उषस् *f.* the dawn, the goddess of dawn.
 उष्णम् *adv.* hotly.
 उष्णरुचि *m.* the sun.
 उष्मन् *m.* warmth, heat.

ऊ.

- ऊर्जित *m. n. f.* lofty, excellent, fat, stout.
 ऊर्ध्व *m. n. f.* erect, upper.

क.

- क *1st conj. Parasm.* to go.
 कञ् *1st conj. Âtm.* to acquire, to obtain.
 कञ्चु *m. n. f.* simple, straight, plain.
 कण *n.* debt.
 कत्विज् *m.* a sacrificial priest.

कशुक्षिन् *m.* a name of Indra.

ए.

- एकदा *adv.* once.
 एकमनस् *m. n. f.* of one mind.
 एकरात्र *n.* one night.
 एकाकिन् *m. n. f.* alone, solitary.
 एकान्त *m. n. f.* invariable.
 एकान्तगुण *m. n. f.* one whose property is certain, of an unvarying virtue or efficacy.
 एकान्ततः *adv.* invariably.
 एकैक *pron. m. n. f.* one by one, each one.
 एतादृश *m. n. f.* of this kind.
 एनस् *n.* sin.

ऐ.

- ऐश्वराक *m.* a descendant of Ikshvâku.
 ऐन्द्र *m. n. f.* belonging to Indra.
 ऐलुष *m.* son of Ilûshâ.

औ.

औषध *n.* a medicine.

क.

- कक्षा *f.* a room, an apartment.
 कङ्कुण *n.* a bracelet.
 कच *m.* the hair.
 कट *m.* a mat.
 कप्व *m.* the name of a Rishi.
 कतिचित् *pron.* several.
 कनक *n.* gold.
 कन्यका *f.* a daughter, a girl.
 कपाल *m. n.* head, skull.
 कपिल *m. n. f.* yellowish brown
 कम् *10th conj. Âtm.* to love.
 करणीय *n.* what is to be done, work to be got through, a duty.
 करिन् *m.* an elephant.
 करुण *m. n. f.* doleful, lamentable.

करुणापर *m. n. f.* merciful.

कर्कोटक *m.* name of a serpent.

कर्ण *m.* proper name.

कर्मपथ *m.* (कर्मन् action, and पथिन् a way) way of action, *i. e.*, the performance of religious ceremonies, &c., as a way to eternal bliss.

कलत्र *n.* wife.

कलह *m.* a quarrel.

[goose.

कलहंसक *m.* a kind of duck or

कला *f.* an art.

कलाप *m.* a bundle, a collection.

कलि *m.* the Kali age, *i. e.*, the age in which the world at present is, being the last and most sinful of the four ages; the principle of evil.

कलिङ्ग *m.* name of a country (*in the plur.*).

कल्पान्त *m.* (कल्प *m.* duration of the world and अन्त *m.* the end) the end of the duration of the world.

कल्पित *past part. pass.* of the causal of कृप्, planned, invented.

कवच *m.* name of a person.

कविता *f.* learning, poetry.

कष्ट *m. n. f.* distressed.

कष्टं कष्टम् *adv.* woe!

कस् with वि 1st conj. Parasm. to blow out as a flower, to open.

काकुत्स्थ *m.* a male descendant of Kakutstha, Râma.

कात्यायन *m.* name of a great Grammarian.

कादम्बरी *f.* name of a damsel.

कानन *n.* a forest, a grove.

काम *m.* desire.

कामदुद् *m. n. f.* one fulfilling any wish.

कामाग्नि *m.* one whose desires are fulfilled.

काय *m.* body.

कारय *caus.* of कृ to cause anything to be done.

कार्तिक्येकादशी *f.* (कार्तिकी *f.* belonging to the month of Kârtika, and एकादशी *f.* eleventh) the eleventh day of Kârtika.

कार्पण्य *n.* meanness.

कार्ष्णिक *n.* a bow; with अधिज्य *m. n. f.* one who has his bow strung.

कार्य *m. n. f.* deserving or fit to be done, business, work.

कार्यकर *m. n. f.* one who does some business (for another).

कार्यद्वयाकुल *m. n. f.* distracted by having two things to do at one time.

कालेय *m.* name of certain giants.

काव्य *n.* a poem.

काश *m. n.* a kind of white flower.

काष्ठलोष्टसम *m. n. f.* (काष्ठ *n.* wood, लोष्ट *m.* and *n.* a lump of earth, and सम like) like wood and a lump of earth.

काहल *m.* a sound.

किंनर *m.* a certain class of demi-gods.

किंस्वित् what sort of a thing?

कितव *m.* a rogue, a dishonest person, a swindler.

कियत् *m. n. f.* how much.

किरण *m.* a ray of light.

किर्मीर *m.* name of a giant.

किशोरक *m.* a cub (as of a lion).

कीर्ति *f.* fame.

कीर्तित *with परि* (from कृत् 10th conj. to tell) enumerated.

कु (as prefixed to nouns) bad, censurable.

कुकुर *m.* a dog.

कुञ्जर *m.* an elephant.

कुटुम्बक *n.* family.

कुट्टिम *m. n.* paved floor, a pavement; मणिकुट्टिम a pavement of crystals.

कुडव *m.* a measure of corn.

कुण्डल *n.* an ear-ornament.

कुण्डिनपुर *n.* name of a city, the capital of the Vidarbhas or Berars.

कुतूहल *n.* wonder, curiosity.

कुमारक *m.* a young boy.

कुसुद *n.* a night lotus.

कुम्भ *m.* the frontal globe on the upper part of the forehead of an elephant.

कुम्भकर्ण *m.* name of a brother of Râvana.

कुरुक्षेत्र *n.* name of a place where the Kurus fought.

कुल *n.* a family.

कुलज *m. n. f.* (कुल and ज from जन्, to be produced) born in a family, of the race of.

कुश *m.* and लव *m.* sons of Râma.

कुसुमपुर *n.* name of a town.

कुल *n.* a bank.

कु 8th conj. *Parasm.* and *Ātm.* to do; *with अङ्गी*, to betake oneself to, to accept; *with*

आधि, to aim at; *अधिकृत्य* having aimed at, *i. e.*, referring to; *with अप* and *आ*, to remove; *with अलम्*, to adorn; *with आविस्*, to lay bare, to open; *with उप*, to do good; *with तिरस्* to despise; *with नमस्* to bow to; *with नि*, to injure, to wrong; *with निस्* and *आ*, to repudiate, to give up, to forsake; *with प्रति*, to retaliate, to resist; *with वशी* to conquer.

कु 5th conj. *Parasm.* and *Ātm.* to kill.

कृच्छ्रत्रय *n.* (कृच्छ्र *n.* a penance, and त्रय three) three penances.

कृत् 6th conj. *Parasm.* to cut.

कृत } *n.* the first and best
कृतयुग } or the golden age
of the world.

कृतिका *f.* adopted (daughter).

कृतिन् *m. n. f.* one who has accomplished his purposes, good, virtuous.

कृते *ind.* for, on account of.

कृत्स्न *m. n. f.* whole.

कृपण *m. n. f.* mean, miserly, little-minded.

कृपानिधि *m.* (कृपा *f.* mercy and निधि *m.* store) store of mercy, one very merciful.

कृपाळु *m. n. f.* kind.

कृश *m. n. f.* weak, thin.

कुब् 1st conj. *Parasm.* to draw; *with वि* and *प्र*, to make worse, to reduce.

कृषि *f.* husbandry.

- कृष्ण *m.* the eighth incarnation of Vishnu.
- कृष्णपक्ष *m.* the dark half of the lunar month. [son.]
- कृष्णवर्मन् *m.* the name of a per-
- कृष्णसार *m.* an antelope.
- कृष्णसाहाय्य *n.* help of Kṛṣṇa.
- कृ 6th conj. *Parasm.* to strew; with वि, to scatter.
- कृ 9th conj. *Parasm.* and *Ātm.* to kill, to destroy.
- कृत् 10th conj. to celebrate, to praise, to glorify.
- केयूर *m.* an ornament worn above the elbow.
- केश *m.* a hair.
- केसरिन् *m.* a lion.
- कैतव *n.* fraud, deceit.
- कोटि-द्वी *f.* a crore.
- क्रोध *m.* anger, resentment.
- कोशागार *n.* a store house, a treasure-house.
- कौमारक *n.* boyhood. [Kurus.]
- कौरव *m.* a descendant of the
- क्रन्दित *past part. pass. (used as a substantive) n.* a cry.
- कम् 1st conj. *Parasm.* & 4th conj. *Parasm.* to walk, to step; *Ātm.* to operate, to have effect; with अति, to step or go beyond, to part from, to cross, to transgress; with आ, to approach, to step or tread upon, to rise, rise up.
- क्री 9th conj. *Parasm.* and *Ātm.* to buy; with निम्, to buy off, to redeem, to ransom; with वि, *Ātm.* to sell.
- क्रीडाशैल *m.* (क्रीडा *f.* amusement, diversion, शैल *m.* a mountain) a pleasure mountain or embankment.
- कु 4th conj. *Parasm.* to be enraged; with अभि and सम्, to be angry with. [to cry out.]
- कुश 1st conj. *Parasm.* with वि,
- कुम् 1st and 4th conj. *Parasm.* to be or become fatigued, to be exhausted, to be depressed.
- कृन्त *past part.* of कृम्, fatigued, exhausted, languishing.
- किद् 4th conj. *Parasm.* to be or become wet or damp.
- क्लिन्द् 1st conj. *Parasm.* to lament.
- क्लिम् 9th conj. *Parasm.* to torture, to give pain to.
- क्लीव *m. n.* neuter, impotent.
- कथ् 1st conj. *Parasm.* with उद्, to boil. [wound.]
- क्षण्, क्षिण् 8th conj. *Parasm.* to क्षणध्वंसिन् *m. n. f.* (क्षण *m.* a moment, ध्वंसिन् perishing) perishing in a moment.
- क्षणिकत्व *n.* momentariness.
- क्षत *past part. pass.* of क्षण्, wounded.
- क्षम् 4th conj. *Parasm.* to forgive.
- क्षमिन् *m. n. f.* patient, forbearing. [crease.]
- क्षय *m.* destruction, ruin, de-
- क्षिति *f.* the earth, the ground.
- क्षितीश *m.* (क्षिति *f.* the earth.) lord of the earth, a king.
- क्षीर *n.* milk.
- कुद् 7th conj. *Parasm.* and *Ātm.* to pound, to reduce to powder or dust.

छुद्र *m. n. f.* small, mean.

क्षुभ्र *9th conj. Parasm.* to agitate.

क्षेत्रदेवता *f.* (क्षेत्र *n.* a field, देवता *f.* a deity) the deity of a field.

क्षौ *1st conj. Parasm.* to pine or waste away.

ख.

ख *n.* the cavities of the human body, as mouth, nose, &c.

खड्गकृष्ट *m. n. f.* (खड्ग *m.* a sword) one who has drawn out his sword.

खलभुजङ्ग *m.* (खल *m.* a villain, भुजङ्ग *m.* a serpent) a serpent in the form of a villain.

खलु *ind.* verily.

खादिर *m. n. f.* of a tree named खदिर.

खिद् *7th conj. Ātm., 4th conj. Ātm. and 6th conj. Parasm.* to be distressed, to be displeased or offended.

ख्या *2nd conj. Parasm.* to tell.

ग.

गगनमध्य *m. n.* (गगन *n.* the sky, मध्य *m. n.* the middle) the middle of the sky.

गजघटाशत *n.* (घटा *f.* an army, a host, शत *n.* a hundred) a hundred arrays or hosts of elephants.

गजपुंगव *m.* the best of elephants.

गण्डकी *f.* name of a river; गण्डकी-तीर *n.* a bank of the Gaṇḍakī.

गण्डस्थल *n.* temples of an elephant.

गतजीवित *m. n. f.* dead.

गति *f.* walk, gait, resource, refuge.

गद् *1st conj. Parasm.* to speak.

गदा *f.* a mace.

गन्तुकाम *m. n. f.* desirous to go.

गन्धर्वकन्या *f.* the daughter of a Gandharva.

गभीर *m. n. f.* deep, grave.

गम् *with अभि,* to attack; *with प्रति* and उद्, to advance towards.

गरुड *m.* an eagle, the bird of that species used by Viṣṇu as his car.

गरुडाज्ञा *f.* order or command of Garuḍa, the enemy of the serpent-rāco.

गर्भ *m.* foetus, embryo.

गर्भाष्टम *m. n. f.* (गर्भ *m.* conception, and अष्टम eighth) eighth from conception.

गर्ह *1st conj. Parasm. and 10th conj.* to think meanly of, to

गल *m.* the throat. [spurn.

गलित *past part.* of गल् dropped.

गहन *m. n. f.* impossible, impregnable; *n.* a wood, thicket.

गाण्डीव *n.* the name of Arjuna's bow.

गात्र *n.* limb, body.

गावोदक *n.* (गाव *m. n. f.* shallow and उदक *n.* water) shallow water.

गान्धर्व *m.* a particular form of marriage in which the only thing essential is the mutual consent of the bridegroom and the bride.

गार्हपत्य *m.* a sacred fire kept perpetually by a householder, household duties.

गिर *f.* speech.

गुण *m.* efficacy, advantage.

गुप् 1st conj. *Parasm.* to protect.

गुप्ति *f.* secrecy, protection.

गुरुता *f.* greatness, grandeur, majesty.

गुर्वी *fem.* of गुरु, great, bulky.

गुल्मपाल *m.* (गुल्म *m.* a fort) protector or keeper of a fort.

गुह् 1st conj. *Parasm.* and *Âtm.* to conceal.

गृह् 4th conj. *Parasm.* to be greedy for, to covet.

गृह् 1st conj. *Âtm.* to think meanly of, to spurn.

गृहदेवता *f.* family deity.

गृहमेधिन् *m.* the householder who performs domestic rites.

गृ 6th conj. *Parasm.* to swallow; with सम् *Âtm.* to promise.

गृ 9th conj. *Parasm.* with सम्, to speak.

गो *m.* a bull; *f.* a cow, speech, the earth.

गोचर *m.* reach, scope.

गोमती *f.* name of a river.

गोरोचना *f.* a bright yellow pigment. [together.

ग्रन्थ् 9th conj. *Parasm.* to put ग्रन्थि *m.* a knot.

ग्रह् (गृह्) 9th conj. *Parasm.* and *Âtm.* to take; with अनु, to receive in a friendly manner, to favour; with नि, to curb; with वि, to be at war with; with सम्, to store.

ग्रामणी *m.* the leader or headman of a village.

ग्रावन् *m.* a stone.

ग्लै 1st conj. *Parasm.* to become exhausted.

ग्लौ *m.* the moon.

घ.

घण्टिका *f.* a small bell.

घर्म *m.* heat.

घर्मज *m. n. f.* produced or caused by heat.

घस् 1st conj. *Parasm.* to eat.

घोर *m. n. f.* horrible.

घ्रा 1st conj. *Parasm.* with उप, to smell.

च.

चक्रास् 2nd conj. *Parasm.* to shine.

चक्रवृत्ति *m. n. f.* (चक्रवत् like a wheel) one whose movement is like that of a wheel, ever-revolving.

चक्ष् 2nd conj. *Âtm.* to speak; with आ, to tell; with वि and आ, to explain.

चङ्क्रमण *n.* moving.

चण्डकौशिक *m.* name of a sage.

चत्वारः *numer. nom. plur.* four.

चन्दन *m. n.* sandal wood.

चन्दनमञ्जरी *f.* (चन्दन *m.* a sandal tree, मञ्जरी *f.* a blossom, a flower-stalk, a sprout) a blossom, &c., of the sandal tree.

चन्द्रगुप्त *m.* name of a king.

चन्द्रापीड *m.* name of a prince.

चम् 1st conj. *Parasm.* to lick up, to drink; with आ, to take in a little water into the mouth and drink it as a religious ceremony.

चम्पकपुष्परेणु *m.* (चम्पक *m.* a kind of tree with fragrant flowers, रेणु *m.* pollen) the pollen in the flowers of *champakas*.

चम्पकवन *n.* a collection or grove of *chamapaka* trees.

चर् 1st conj. *Parasm.* to go, to stalk abroad.

चरणराग *m.* dying the feet, the dye of the feet.

चरम *m. n. f.* last.

चरित *past part. pass.* of चर् practised or done.

चर्चित *past part. pass.* of चर्च, besmeared.

चर्मचक्षुस् *n.* (चर्मन् *n.* hide, skin, and चक्षुस् *n.* the eye) the physical eye.

चर् with प्र and वि, to remove, move aside.

चाटु *m. n.* a pleasing discourse.

चाणक्य *m.* name of a person.

चाण्डाल *m.* a pariah, an outcast.

चारणस्तुत *m. n. f.* (चारण *m.* a bard) praised by bards.

चारुदत्त *m.* name of a person.

चारुसर्वाङ्गी *f.* (चारु beautiful, सर्वाङ्ग all limbs) having all limbs beautiful.

चार्वङ्गी *f.* a beautiful woman, a belle.

चि 5th conj. *Parasm.* and *Ātm.* to collect; with उप, to grow fat; with निस्, to determine, to conclude; with वि, to search, to seek, to look for; with सम्, to hoard.

चित् 10th conj. *Ātm.* to have life or motion.

चित्रवन *n.* name of a forest.

चित्रालाप *m.* (चित्र *m. n. f.* diversified, and आलाप *m.* conversation) conversation on diverse subjects.

चित्रित *m. n. f.* variegated, adorned.

चिरप्रवृत्त *m. n. f.* having long been in practice.

चिराद् *adv.* after a long time.

चूत *m.* a mango tree; *n.* its flower.

चूर्ण *m. n.* dust, powder; चूर्णवत् like dust, to dust.

चेत् *ind.* if.

चेतस् *n.* the heart, intellect, mind.

चैत्र *m.* the first month of the Hindu year.

चैत्ररथ *m.* the country or region of the Gandharvas.

छ.

छद् 10th conj. with प्र to conceal छन्दस् *n.* a metre. [anything.]

छल *n.* fraud.

छादन *n.* covering.

छिद् 10th conj. and 7th conj. *Parasm.* and *Ātm.* to cut, to cut off, to divide.

ज.

जक्ष् 2nd conj. *Parasm.* to eat.

जगदात्मन् *m.* (जगत् the world, the universe, and आत्मन् *m.* soul) Soul of the world.

जगन्नाथ *m.* (जगत् and नाथ *m.* lord) the Lord of the universe.

जगन्नायक *m.* (जगत् and नायक *m.* the lord) the Lord of the universe.

जघनार्ध *n.* (जघन *n.* the hip, the hinder part of anything, and अर्ध half) the latter or hinder part.

जङ्घा *f.* the thigh.

जटा *f.* matted hair.

जटिल *m. n. f.* besmeared with, mixed with.

जड *m. n. f.* inanimate.

जन् with सम्, to be born, to flourish.

जनमेजय *m.* the name of the son of Parikshit, grandson of Arjuna.

जनय *causal* of जन्, to cause, to bring about; जनयितुम् *inf.*

जनादन *m.* a name of Kṛishṇa.

जन्तु *m.* a creature.

जन्मभाज् *m. n. f.* one who is born; *m.* a man.

जन्मान्तर *n.* (अन्यजन्म जन्मान्तरम्) another birth.

जप् 1st conj. *Parasm.* to pronounce in a low voice, to mutter (as prayers). [shasa.

जम्बुमालिन् *m.* name of a Rāk-

जय *m.* victory, triumph.

जयावह *m. n. f.* that which brings victory. [awake.

जागृ 2nd conj. *Parasm.* to be जाग्य *n.* dullness.

जात *n.* a collection.

जातकर्मन् *n.* birth-ceremony.

जातवेदस् *m.* fire.

जानेति *m.* son of Janamīta.

जानु *n.* the knee.

जाया *f.* wife, woman.

जाह्नवी *f.* the Ganges.

जीवन *n.* livelihood.

जीवनाशा *f.* (जीवन living, life, आशा *f.* hope, desire) desire for living.

जीवलोक *m.* the world of living beings, this world.

जीवित *n.* life.

जीवितल्यूकृत *m. n. f.* disgraced or degraded by life or by continuing to live.

जम् with सम् and उद् 1st conj. *Ātm.* to endeavour, to attempt, to accomplish.

जृ 1st, 4th, and 9th conj. *Parasm.* and 10th conj. to grow old, to waste away, to wear out.

जैन *m.* follower of Jina, a person belonging to the Jain sect.

ज्ञा (जा) 9th conj. *Parasm.* and *Ātm.* to know; with अनु, to permit; with अभि, to recognize.

ज्ञानमार्ग *m.* (ज्ञान *n.* knowledge, मार्ग *m.* a way) the knowledge of God as a way to eternal bliss.

ज्वल् 1st conj. *Parasm.* to blaze, to burn, to be ardent, to glow.

त.

तक्ष् 1st conj. *Parasm.* to pare, to chop; with सम्, to cut to pieces, to wound, to hurt by words.

तट *m. n. f.* bank, margin.

तत *m.* a fond name for any relative.

तत्त्ववेदिन् *m. n. f.* one who knows the truth or real philosophy.

तदीय *m. n. f.* belonging to him.

तद्वत् *adv.* like that, in the same manner.

तद्विषयक *m. n. f.* concerning him.

तन् *8th conj. Parasm. and Ātm.* to stretch; to spread, as a sacrifice, *i. e.* to perform it; with प्र, to spread.

तनय *m.* a son.

तनु-तन् *f.* body.

तन्तु *m.* a thread.

तन्त्री *f.* a musical instrument, lute.

तन्द्रय *den. or nom. verb* (from तन्द्रा *f.* laziness or stupor) to be lazy.

तन्मध्ये (तद् and मध्ये) in the midst of it.

तप् *1st conj. Parasm.* to perform religious austerities.

तप् *4th conj. Ātm. with सम्,* to be pained or afflicted.

तपन *m.* an oppressor.

तपोधन *m.* one whose penitential virtues are his riches, an ascetic.

तप्त *4th conj. Parasm.* to be distressed.

तरी *f.* a boat.

तर्ज् *1st conj. Parasm. and 10th conj. Ātm.* to threaten, to menace, to reprove.

तादृश *m. n. f.* like that, in that manner.

ताप *m.* heat.

ताप्य *1st conj. Ātm.* to spread.

तार *n.* a shrill sound; *m. n. f.* shrill.

तावत्कालम् *adv.* for so long a time.

तावद् *adv.* during that time, in the meanwhile.

तिग्म *m. n. f.* austere, severe.

तिथि *f.* a day of the month.

तिमिर *m. n.* darkness, dark.

तिर्यच् *m.* a lower animal; *m. n. f.* horizontal, sideways.

तीर्थोदक *n.* (तीर्थ *n.* a holy thing, such as a river, and उदक *n.* water) holy water.

तुमुल *m. n. f.* violent, tumultuous.

तुरग *m.* a horse.

तुरासाह *m.* a name of Indra.

तूर्णम् *adv.* quickly.

तृणराजफल *n.* ((तृणराज *m.* a palm-tree) a fruit of the palm-tree.

तृप् *4th conj. Parasm.* to be gratified or satisfied.

तृष *4th conj. Parasm.* to feel thirsty. [ness.

तृष्णा *f.* thirst, greed, covetous-

तृह् *4th conj. Parasm.* to kill, to destroy.

तेजस्विन् *m. n. f.* brilliant, splendid, bright, spirited.

तोय *n.* water.

त्याग *m.* giving alms, charity.

त्रय *n.* a collection of three.

त्रस् *1st and 4th conj. Parasm.* to tremble, to be afraid; with सम्, to be afraid.

त्राण *n.* protection.

त्रिः *adv.* thrice.

त्रिवर्ग *m.* collection of three, viz., Dharma or religious merit, Artha or wealth, and Kâma desires, or fulfilment of desires.

त्रिविष्टपास्थान *n.* (त्रिविष्टप *n.* heaven, आस्थान *n.* assembly) the heavenly assembly, the assembly of the gods.

वृद्ध *4th* and *6th conj. Parasm.* to break, to snap.

व्रेता *f.* the second or silver age of the world.

त्रैलोक्य *n.* the three worlds.

व्यम्बक *m.* an epithet of Rudra, S'iva.

त्विष्ट *f.* light, splendour, brightness.

द

दंश *1st conj. Parasm. and 10th conj. Ātm.* to bite, to sting.

दंष्ट्रा *f.* a jaw, a fang.

दंष्ट्रिन् *m.* an animal having sharp teeth, a snake.

दक्षिण *m. n. f. pron.* southern.

दक्षिणीय *m. n. f.* deserving of Dakṣiṇā.

दत् *m.* a tooth.

दत्त्वा *absol.* of दा 'to give,' having given.

दद् *1st conj. Ātm.* to give.

ददत् *pres. part.* of दा, to give.

दधि *n.* curdled milk.

दन्त *m.* a tooth.

दन्दशक *m.* a snake.

दमयन्ती *f.* name of a woman, the wife of Nala.

दम्पती *m. du.* wife and husband.

दम्भ *m.* hypocrisy.

दय् *1st conj. Ātm.* to have compassion.

दयालुत्व *n.* kindness.

दरिद्र *m. n. f.* poor.

दरिद्रा *2nd conj. Parasm.* to be poor.

दर्प *m.* pride. [to tear.

दद् *1st conj. Parasm.* to burst,

दशन *m.* a tooth.

दशम *m. n. f.* tenth.

दशा *f.* state, condition.

दह् *1st conj. Parasm.* to burn.

दा *3rd conj. Parasm. and Ātm.* to give.

दा *2nd conj. Parasm.* to cut.

दानव *m.* a demon.

दारक *m.* a male child, son.

दाव *m.* a forest conflagration, a forest.

दाशरथि *m.* son of Das'aratha.

दिगन्त *m.* the end of the quarters, countries in all directions.

दिग्विजय *m.* (दिश *f.* quarter, विजय *m.* conquest) conquest of the quarters, or of all regions.

दिदृक्षु *m. n. f.* desirous of seeing.

दिनेदिने *adv.* every day, day by day.

दिक् *f.* a day, heaven.

दिवा *ind. adv.* by day.

दिव्य *m. n. f.* celestial, beautiful.

दिव्याश्रमपद *n.* (दिव्य, आश्रमपद *n.* hermitage) beautiful hermitage.

दिश *f.* direction, quarter.

दिह् *2nd conj. Parasm. and Ātm.* to besmear.

दीक्ष् *1st conj. Ātm.* to consecrate and thus fit oneself for performing a sacrifice.

दीन *m. n. f.* poor, needy, afflicted helpless.

दीनवन्धु *m.* (दीन, वन्धु *m.* brother)
brother of those that are poor.

दीनार *m.* a particular coin (Roman).

दीप् *4th conj.* *Ātm.* to shine.

दीपक *m. n. f.* that which lights up.

दीप्ति *f.* splendour.

दीर्घम् *adv.* for a long time, long, deeply.

दु *5th conj. Parasm.* to give pain to, to tease, to afflict.

दुःखपीडित *m. n. f.* afflicted with pain.

दुःखभाज *m. n. f.* one who suffers pain, unhappy.

दुःखसंताप *m.* (दुःख, संताप *m.* heat)
heat of pain, sorrow, affliction.

दुःखित *m. n. f.* afflicted.

दुग्ध *n.* milk.

दुर्न्त *m. n. f.* whose end is difficult to be reached, infinite.

दुराप *m. n. f.* difficult to obtain.

दुरुक्त *n.* improper words, words not well spoken.

दुर्ग *n.* a place beset with difficulties and inaccessible.

दुर्गत *m. n. f.* distressed, miserable.

दुर्दम *m. n. f.* difficult to be controlled or put down.

दुर्धर्ष *m. n. f.* inaccessible, unapproachable.

दुर्नीत *n.* an evil or imprudent act.

दुर्बुद्ध *m. n. f.* difficult to be understood, obscure.

दुर्मुख *m. n. f.* one who has a bad mouth, one who speaks evil.

दुर्योधनभीमसेनौ *m. dual* दुर्योधन
and भीमसेन (comp.)

दुर्विदग्ध *m. n. f.* vainly proud of one's learning.

दुर्विनीत *m. n. f.* rude.

दुष्कृत *n.* a wicked deed, wickedness, sin.

दुष्ट *m. n. f.* wicked.

दुस्तर *m. n. f.* difficult to be surmounted, insurmountable.

दुह *2nd conj. Parasm and Ātm.*
to milk.

दु *4th conj. Ātm.* to be pained.

दु *6th conj. Ātm. with आ,* to pay respect to, to regard.

दृढ *m. n. f.* firm, strong.

दृप् *4th conj. Parasm.* to be proud.

दृश् *f.* sight, an eye.

दृ *9th conj. Parasm.* to tear.

देव *m. n. f.* shining.

देवकी *f.* mother of Kṛishṇa.

देवक्षेत्र *n.* the land of the gods.

देवता *f.* a deity.

देवशुनी *f.* the bitch of the gods.

देवेज्ज *m. n. f.* worshipper of gods.

देश *m.* a country.

देहिन् *m.* he who has a body, man;
m. n. f. embodied, having a body.

दे *1st conj. Parasm. with अव,*
to purify, to cleanse.

दो *4th conj. Parasm. with अव,*
to cut, to cut off.

दोष *m.* censure or calumny.

दोपन् *m. n.* an arm.

दोहनकाल *m.* (दोहन *n.* milking
काल *m.* time) time of milking.

दौर्बल्य *n.* weakness.

दौर्मन्त्र्य *n.* bad or evil counsel.

द्युति *f.* complexion.

द्युन्न *n.* wealth.

द्यौ *f.* heaven.

द्रविण *n.* wealth, money.

द्रव्य *n.* a thing.

दु 1st conj. *Parasm.* to run.

दोण *m.* proper name.

द्वय *n.* a collection of two.

द्वयी *f.* two-fold.

द्वास्थ *m. n. f.* door-keeper.

द्वापर *m.* the third age of the world.

द्वार *n.* door.

द्वारपाल *m.* a porter, a door-keeper.

द्विगुण *m. n. f.* two-fold.

द्विजन्मन् *m.* (द्वि two, जन्मन् *n.* birth) one who has two births, one belonging to any of the first three castes, a Brâhmaṇa.

द्विजिह्व *m.* (जिह्वा *f.* tongue) one who has two tongues, a serpent.

द्विजोत्तम *m.* one who is best among Brâhmaṇas. [to hate.

द्विष 2nd conj. *Parasm.* and *Ātm.*

द्विष *m.* an enemy.

ध.

धनाशा *f.* desire for wealth.

धनुर्ज्या *f.* (ज्या *f.* the string [of a bow]) the string of a bow.

धमनी *f.* a pipe.

धराधिप *m.* (धरा *f.* the earth, अधिप *m.* a lord) lord of the earth, a king.

धरित्री *f.* the earth.

धर्मदूषण *m. n. f.* one who contaminates or violates what is right.

धर्मषष्ठांशभाग *m.* one-sixth part of religious merit as a share.

धर्मसूत्रकार *m.* (धर्म *m.* law, सूत्र *n.* an aphorism) one who composes aphorisms on law, a writer on law.

धा 3rd conj. *Parasm.* and *Ātm.* to hold, to put; with अन्तर, to hide or conceal; with अपि or पि, to shut; with अव, to attend; with उप and सम्, to join, to cause to attain; with नि, to place, to keep; with परि, to wear; with पुरस्, to make one a family priest; with वि, to execute, to do, to command (as in religious works; with सम्, to make peace with, to put or lay on, to fix on.

धात्री *f.* a nurse.

धामन् *n.* lustre, glory.

धारा *f.* continuous flow as of water, edge.

धि 6th conj. *Parasm.* with सम्, to make peace with.

धिक् *ind.* lie upon!

धी *f.* intellect.

धीवर *m.* a fisherman.

धु or धू 5th conj. *Parasm.* and *Ātm.* to shake.

धुस् *f.* a yoke.

धू 1st & 9th conj. *Parasm.* and *Ātm.* and 6th conj. *Parasm.* to shake, to set in motion, to agitate.

धू [धून्] 10th conj. with वि, to shake.

धूप 1st conj. *Parasm.* to heat.

धूप *m.* incense.

धूर्त *m.* a rogue.

धूसर *m. n. f.* dirty, dust-coloured.

- धृ *with अव*, 10th conj. or causal, to know exactly, to resolve.
 धृ *with उद्*, to draw out, to save.
 धृष 5th conj. Parasm. to dare, to brave.
 धे 1st conj. Parasm. to suck, to drink.
 धैर्यधन *m. n. f.* (धैर्य *n.* courage, fortitude) one whose wealth is fortitude.
 ध्मा 1st conj. Parasm. to blow.
 ध्यै 1st conj. Parasm. to contemplate or meditate upon; *with अहु*, to contemplate, to meditate.
 ध्रुवम् *adv.* certainly.
 ध्वन् 1st conj. Parasm. to sound.

न.

- नक्र *m.* a crocodile.
 नगेन्द्र *m.* the lord of mountains, the mountain Himālaya.
 नद् 1st conj. Parasm. to sound, to roar, to thunder.
 नन्द *with अभि*, to hail, to welcome.
 नन्द *m.* name of a royal race, an individual of it.
 नम्र *m. n. f.* humble.
 नरक *m. n.* hell.
 नरेन्द्र *m.* a king.
 नर्मदा *f.* name of a river.
 नलतुल्याकृति *m. n. f.* (नल *m.*, तुल्य *m. n. f.* like, and आकृति *f.* form) having the form of Nala.
 नलरूपधारिन् *m. n. f.* (नल, रूप *n.* form, and धारिन् assuming) one who has assumed the form of Nala.

- नलिनी *f.* a lotus plant.
 नवमी *f.* ninth day of the fortnight.
 नवीन *m. n. f.* new.
 नश *with वि*, to perish.
 नश्वर *m. n. f.* perishable.
 नस् *f.* the nose.
 नद् 4th conj. Parasm. and *Ātm.* *with सम्*, to prepare oneself, to make oneself ready.
 नाना *ind.* different, many.
 नारद *m.* name of a Rishi.
 नारायण *m.* name of Vishṇu.
 निःशान *pres. part.* of शो (2nd conj. *Ātm. Vedic*) *with निस्*, sharpening.
 निःशुक् *m. n. f.* powerless.
 निःश्रेयस *n.* final beatitude.
 निज 3rd conj. Parasm. and *Ātm.* to purify; *with अव*, to wash.
 निज *m. n. f.* one's own (relations).
 निज् 2nd conj. *Ātm.* *with प्र*, to wash.
 नितरास *adv.* greatly, excessively.
 नित्य *m. n. f.* eternal, constant.
 नित्यकर्मन् *n.* daily religious performance. [mer.
 निदाघ *m.* the hot season, summer.
 निघन *n.* death, destruction.
 निनाद *m.* sound, noise.
 निन्दित *past part. pass.* of निन्द्, censured, censurable.
 निपद्यमान *pres. part.* of पद् *with नि*, lying down.
 निबिड *m. n. f.* without interstices, dense.

नियतम् *adv.* verily.

नियति *f.* destiny.

नियोक्तु *m.* one who binds or ties.

नियोगिन् *m.* a minister, an officer.

निरर्थक *m. n. f.* useless, vain.

निरन्तरम् *adv.* without interval, closely.

निरभिभवसार *m. n. f.* "having the highest excellence" (Prof. Benfey), where there is no contempt, respectful.

निरय *m.* hell.

निरस्त *past part. pass.* of अस् to throw *with* निर dispersed.

निराहार *m. n. f.* not having eaten, fasting.

निर्वृणता *f.* cruelty.

निर्जन *m. n. f.* tenantless, lone-some.

निर्जर *m.* a god.

निर्दय *m. n. f.* wicked.

निर्दश *m. n. f.* ten days old (a child).

निर्वन *m. n. f.* without wealth, poor.

निर्भर *m. n. f.* filled with, full of.

निर्व्याजता *f.* truth, reality.

निवर्तन *n.* desisting, abstaining, abstinence.

निश *f.* night.

निषधेश्वर *m.* lord or king of a country named Nishadha.

निष्ठाग्रन्य *m. n. f.* (निष्ठा *f.* fixity, शून्य *m. n. f.* void) void of fixity, unsteady.

निष्फलता *f.* fruitlessness.

निसर्ग *m.* nature.

नी *with* उप, to perform the cere-

mony of the investiture with the sacred thread.

नीच *m. n. f.* mean, low, in a low position.

नीचग *m. n. f.* resorting to a low man, possessed by a humble man; flowing down a sloping ground.

नीचैः *adv.* down, below.

नीतिनिपुण *m. n. f.* (नीति *f.* politics or prudence, निपुण *m. n. f.* proficient) proficient in politics, or very prudent.

नु *2nd conj. Parasm.* to praise.

नु *ind.* a particle showing doubt or guess.

नूनम् *ind.* certainly, verily.

नूपुर *m.* an ornament worn on the ankle, an anklet.

नृपद्वर *m. n. f.* living among men, fixed to one place.

नेमि *f.* the circumference of a wheel.

नैपुण्य *n.* skill.

नैषध *m.* king of a country named Nishadha, Nala.

न्यायप्रवृत्त *m. n. f.* (न्याय *m.* justice, uprightness, प्रवृत्त *past part.* of वृत् *with* प्र to proceed) one whose conduct is just or upright.

न्यायवादिन् *m. n. f.* (न्याय *m.* what is right) one who speaks what is right.

न्याय्य *m. n. f.* just, right, proper.

प.

पाङ्क्ति *f.* a line, a row.

- पञ्च *numer. nom. and acc. plur.* five. [to read.
 पठ् *1st conj. Parasm.* to repeat,
 पठ्यमान (*pres. part. pass.* of पठ् to recite or read) what is being recited.
 पण् *1st conj.* to praise, to bet or stake at play, to gamble.
 पत् *with अभि,* to jump towards; *with प्र* and उद् *to fly,* to fly into.
 पतङ्गवत् *adv.* like moths.
 पतञ्जलि *m.* name of the author of a great grammatical work called the Mahâbhâshya.
 पतन *n.* falling, falling from virtue, depravation, ruin.
 पति *m.* master, husband.
 पतित *m. n. f.* sinful, apostate.
 पथः (*ablative sing.* of पथिन् *m.* road) from the way.
 पथिन् *m.* path, a way.
 पथ्य *n.* what is wholesome or salutary.
 पट् *4th conj. Âtm.* to drop, to be dislocated, to fall; *with प्रति,* to know or understand, to accept, to do, to practise, to attain; *with सम्,* to become, to amount to; *causal with प्रति,* to think, to consider, to set forth, to prove, to make over, to give; *causal with सम्,* to strike a bargain.
 पद् *m.* the foot.
 पद *n.* a footstep.
 पदवी *f.* a road, a way.
 पदार्थ *m.* a thing, an object.
 पद्मति *f.* a way, a mode.
- पद्म *n.* a lotus that blooms by
 पन् *1st conj.* to praise. [day.
 पपी *m.* the sun, a protector.
 पर *pron. m. n. f.* other, belonging to another or the other party.
 पर *m. n.* the highest thing, God.
 परंपरा *f.* a line, a row, a succession.
 परम् *conj.* but.
 परमेश्वर *m.* the Supreme ruler of the Universe, God.
 परमेशिन् *m.* the god Brahmâ.
 परायण *n.* object of attention or devotion.
 परार्थघटक *m. n. f.* one who brings about the good of others.
 परासु *m. n. f.* dead.
 परिक्षित् *m.* son of अभिमन्यु and grandson of अर्जुन.
 परिचर्या *f.* service, attendance on, worship.
 परिचारक *m.* an attendant.
 परिजन *m.* attendant, a servant.
 परिणत *m. n. f.* old, advanced.
 परित्यक्त *past part. pass.* of त्यज् *with परि,* abandoned.
 परित्याज्य *m. n. f.* (*pot. part.* of त्यज् *with परि*) deserving to be abandoned.
 परिपन्थिन् *m. n. f.* one who stands in the way or obstructs; तत्परिपन्थिनी *f.* standing in its way.
 परिपाक *m.* becoming mature, maturity.
 परिपुष्ट *past part.* of पुष्ट *with परि,* scorched, burnt.

परिभ्रष्ट *past part. of भ्रंश् with परि*,
deprived of, fallen, depraved.
परिवर्तन *n.* change. [ing.
परिवर्तिन् *m. n. f.* turning, chang-
परिवार *m.* retinue.
परिट्ट *m.* a master, owner.
परिवेष्ट *m.* one who distributes
food at the table.
पस्त्रिज् *m.* a recluse.
परिष्वङ्ग *m.* embrace.
परिसमाप्ति *f.* end, accomplishment.
परिताप *m.* pain, affliction.
परोपकार *m.* a benevolent deed.
पर्जन्य *m.* rain.
पर्यागृहीत *m. n. f.* one round whom
fire has been carried. Fire is
carried round the victim be-
fore it is slaughtered.
पर्याप्तम् *adv.* fully, to one's heart's
content.
पर्वत *m.* the name of a sage.
पलायमान (*pres. part. of अग्र 1st*
conj. Ātm. to go, *with परा*,
the *रा* being changed to *ला*)
running.
पलाश *m.* a kind of tree.
पल्लव *m. n.* a tender leaf.
पा *2nd conj. Parasm.* to protect.
पात *m.* falling, fall.
पातित (*past part. pass. of the*
causal of पत) thrown.
पात्र *n.* a fit object (of charity).
पान्थ *m.* a traveller.
पापकृत् *m. n. f.* (पाप *n.* sin, and
कृ to do) one who has com-
mitted sin.
पापहर *m. n. f.* one who takes
away sin.

पारयिष्णुतम *m. n. f.* able in the
highest degree to accomplish
anything.
पारिक्षित *m.* son of Parikshit.
पार्थ *m.* son of पृथा, name of the
Pândavas.
पावक *m.* the fire. [holy.
पावन *m. n. f.* purifying, pure,
पाश *m.* a net, a snare.
पिञ्जर *m. n.* a yellow-red powder.
पिण्डद *m. n. f.* one who gives a
morsel of food.
पिण्डालक्तक *m.* a red dye.
पिनाकिन् *m.* name of S'iva.
पिशुन *m. n. f.* malicious.
पिशुनता *f.* malice.
पिष *7th conj. Parasm.* to grind.
पीडाकर *m. n. f.* that which
gives pain.
पीयूष *n.* nectar.
पुंस् *m.* a man.
पुण्डरीक *m.* a proper name, a
lotus flower.
पुण्यकृत् *m. n. f.* (पुण्य *n.* merit,
and कृ to do) meritorious.
पुण्यपुरुष *m.* a holy or virtuous
man.
पुनरुक्तभूत *m. n. f.* (पुनरुक्त repeat-
ed or repetition, and भूत be-
come) like a repetition.
पुनर्भू *f.* a widow remarried.
पुर *f.* a town.
पुरंधि *m.* name of a deity.
पुरद्वार *n.* the gate of a city.
पुरस् *ind.* in front, to the front.
पुरस्तात् *adv.* before, in front.
पुरोयिस् *m.* a family priest.
पुरोहित *m.* a family priest, a
chaplain.

पुष् 9th conj. *Parasm.* to nourish.
 पुष्कर *m.* a proper name.
 पुष्टि *f.* nourishment.
 पुष्पमित्र *m.* name of a king.
 पुष्पसज्ज *f.* (पुष्प *n.* and सज्ज *f.* a garland) a garland of flowers.
 पुष्पिणी *f.* having flowers, fruitful.
 पू 9th conj. *Parasm.* and *Ātm.* to purify.
 पूर्ण *past part. pass.* of पू, filled, full.
 पूर्णपात्र *n.* a present given to servants and others on joyful occasions.
 पूर्व *m. n. f. pron.* former, previous, eastern.
 पूर्वरात्र *m.* (पूर्व prior, रात्रि *f.* the night) the prior or first part of the night. [day.
 पूर्वाह्न *m.* the first part of the
 पू or पू 3rd conj. *Parasm.* to fill.
 पूच्च 1st & 7th conj. *Parasm.*, 2nd conj. *Ātm.* and 10th conj. with सम्, to come in contact, to associate.
 पूत *f.* an army.
 पूथग्न *m.* a low person, a mean fellow.
 पूथु *m. n. f.* large, great.
 पू 3rd and 9th conj. *Parasm.* to fill.
 पौराणिक *m.* one who reads and explains the Purāṇas.
 पौरुष *n.* manliness, prowess.
 पौर्णमासी *f.* the day of the full moon.
 प्रकृति *f.* disposition; plur. subjects, people, ministerial officers.
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प्रकृष्ट *m. n. f.* magnificent, great.
 प्रचण्ड *m. n. f.* hot, fierce, violent.
 प्रचार *m.* progress, prevalence.
 प्रच्युत *past part.* of च्यु to fall with प्र.
 प्रजापति *m.* the god Brahmā.
 प्रजापशुकाम (प्रजा *f.* progeny, पशु *m.* cattle, and काम *m.* wish) one wishing for progeny and cattle.
 प्रजापीडनज *m. n. f.* (प्रजा *f.* subjects, पीडन *n.* oppression and ज from जन् arising) arising from the oppression of the subjects.
 प्रणिहित *past part. pass.* of धा with प्र and नि, placed; सम्प्र-
 कप्रणिहित well-disposed, well-controlled.
 प्रतापनिधि *m.* (प्रताप *m.* heat) store of heat.
 प्रतिकार } *m.* help against an
 प्रतीकार } evil, a remedy.
 प्रतिनिविष्ट *m. n. f.* inveterate, irremediable, self-willed, obstinate, perverse.
 प्रतिपक्ष *m.* an enemy.
 प्रतिबिम्ब *n.* an image reflected as in a mirror.
 प्रतिषिद्ध *past part. pass.* of सिध् with प्रति, forbidden, prohibited.
 प्रतिहारी *f.* a female door-keeper.
 प्रत्यय *m. n. f.* or *adv.* recent, fresh.
 प्रत्यक्ष *m. n. f.* western.
 प्रत्यहम् *ind.* (प्रति every, अहन् *n.* day) every day.

प्रत्युज्जीवन *n.* restoring to life again, revival.
 प्रत्युत्पन्नमति *m. n. f.* (प्रत्युत्पन्न *past part.* of पद् with प्रति and उद्) ready-witted, quick, sharp.
 प्रत्यृष *m.* dawn, daybreak.
 प्रदीप्त *past part.* of दीप् to shine with प्र, shining brightly.
 प्रदेश *m.* a region.
 प्रयुज्म *m.* the god of love.
 प्रवी *m. n. f.* keen, acute, talented.
 प्रपन्न *m. n. f.* (*past part.* of पद् with प्र), one who has submitted or surrendered himself.
 प्रभवितृ *m.* a great lord.
 प्रभात *m. n. f.* (*past part.* of भा with प्र) disappeared (as darkness) and appeared (as light); *n.* daybreak.
 प्रभाव *m.* prowess, greatness.
 प्रमति *m.* name of a man.
 प्रमद्वरा *f.* name of a woman.
 प्रमाण *n.* measure, extent.
 प्रमाद *m.* a mistake.
 प्रयाण *n.* starting, march. [प्र, used.
 प्रयुक्त *past part. pass.* of युञ्ज् with
 प्रवासिन् *m.* a traveller.
 प्रट्युपलब्धि *f.* (प्रवृत्ति *f.* intelligence, and उपलब्धि *f.* getting) getting intelligence.
 प्रव्रजित *past part.* of व्रज् with प्र, exiled or turned a recluse.
 प्रसन्न *past part.* of सद् with प्र, pleased, propitious.
 प्रसव *m.* anything that is produced, produce, fruit or product.
 प्रागल्भ्य *n.* boldness.
 प्राच् *m. n. f.* eastern.

प्राण *m. (plural)* life.
 प्राणाघात *m.* destruction of life.
 प्रादुस् *adv. or prep.* (used with verbs) visible, manifest.
 प्रान्त *m.* border.
 प्रापितवत् *past part. act.* of the caus. of आप् with प्र having made to get, having given.
 प्राप्तकाल *m. n. f.* (प्राप्त *past part.* of आप् with प्र, arrived, and काल *m.* time) that whose time has arrived, suited to the occasion.
 प्रायस् *ind.* mostly, in most cases, generally.
 प्रार्थना *f.* seeking.
 प्रियदर्शन *m. n. f.* one with a pleasing look. [प्रा.
 प्रियशर्मन् *m.* name of a Brāhma-
 प्रियसंवास *m.* (संवास *m.* dwelling together) dwelling together of beloved persons, the company of beloved persons.
 प्री *9th conj. Parasm. and Âtm.* to love, to please.
 प्रीत *past part. pass.* of प्री, pleased.
 सुवंगम *m.* a monkey.
 हृष *1st & 9th conj. Parasm.* to burn.
 प्सा *2nd conj. Parasm.* to devour.

फ.

फण् *1st conj. Parasm.* to go.
 फल् *1st conj. Parasm.* to be crowned with success, to bear fruit.
 फलयहि *m. n. f.* one who gathers the fruit of, or is benefited by, a certain course.

फलमूलादि *m. n. f.* (मूल root)
fruits, roots, and others.

फुत्कार *m.* sobbing.

ब.

बटु *m.* a boy.

वत *ind. particle* implying surprise, sorrow, &c.

बन्धु *9th conj. Parasm.* to tie, to fasten.

बन्धन *n.* restraint, imprisonment.

बल *n.* an army.

बहिरुपायि *m.* (उपायि *m.* an attribute, a peculiarity, environment) outward attributes, peculiarities, or environment.

बहिस् *adv.* out.

बहु *adv.* highly, much.

बहुविध *m. n. f.* of various sorts.

बाणजाल *n.* (जाल *n.* a collection) a number or multitude of arrows.

बाणपथ *m.* (पथिन् *m.* a way) the way or range of an arrow.

बाणदृष्टि *f.* (दृष्टि *f.* shower) shower of arrows.

बालात्प *m.* morning sun-shine.

बालिका *f.* a girl.

बाष्प *m. n.* a tear.

बाहुक *m.* the name of Nala disguised as a charioteer.

विभीषण *m.* name of a brother of Ravana and ally of Rama.

बुदिलक्षण *n.* (बुद्धि *f.* talent, लक्षण *n.* a sign) a sign of talent.

बुभुक्षित *m. n. f.* hungry.

बृहदथ *m.* name of a king of Magadha, father of Jarasandha.

बोध *m.* awaking.

ब्रह्मन् *n.* the Divine Cause and Essence of the Universe; *m.* a sacrificial priest whose duty it is to exercise a general superintendence over the performance.

ब्रह्मवर्चसिन् *m. n. f.* illumined by the Vedas, possessing the splendour conferred by the practice of the Vedic rites.

ब्रह्मादि *m.* (ब्रह्मन् *m.* and आदि beginning) the god Brahmā and others.

ब्राह्म *m.* a particular form of marriage in use among Brāhmanas.

ब्रू *2nd conj. Parasm.* and *Ātm.* to speak.

भ.

भक्तिमार्ग *m.* (भक्ति *f.* love, devotion and मार्ग *m.* a way) devotion to or love of God as a way to eternal bliss.

भग *m.* name of a deity, luck, prosperity.

भग्न *past part. pass.* of भञ्ज्, destroyed, broken down, run away (from the field).

भञ्ज् *1st conj. Parasm.* and *Ātm.* to take, to resort to; *with* वि, to divide; *with* सम् and वि, to admit to a share, to bestow upon.

भञ्ज् *7th conj. Parasm.* to destroy, to break.

भट *m.* a soldier.

भण् *1st conj. Parasm.* to speak.

भयाक्रान्त *m. n. f.* (आक्रान्त *past part. pass.* of क्रम् with आ, overtaken, overcome) overcome by fear.

भव *m.* the world, worldly existence.

भवन *n.* a house.

भविष्यता *f.* fate, destiny.

भा *2nd conj. Parasm.* to seem, to appear, to shine.

भाग *m.* division.

भागधेय *n.* lot.

भाग्ययोग *m.* (भाग्य *n.* luck, good fortune, योग *m.* accession) the accession of good luck or fortune.

भाज् *10th conj. with सम् and वि,* to admit to a share, to bestow upon.

भातु *m.* the sun.

भातुमती *f.* wife of Daryodhana, the eldest son of Dhritarâshtra.

भार्गवं *m.* name of a Rishi.

भाव *m.* a thing. [answer.

भाष् 1st conj. *Âtm.* with प्रति, to

भाष्यकृत् *m.* the writer of a Bhâshya or explanatory discourse, a commentator.

भास्कर *m.* the sun.

भित्ति *f.* a wall.

भिद् 7th conj. *Parasm.* and *Âtm.* to split.

भिन्न *m. n. f.* different.

भी 3rd conj. *Parasm.* to fear.

भीषण *m. n. f.* dreadful.

भुक्ति *f.* possession, enjoyment.

भुज् 7th conj. *Parasm.* to enjoy; *Âtm.* to dine, to eat.

भुजंगम-भुजग *m.* a cobra, a serpent.

भू *f.* the earth.

भू with अभि, to overcome; with परि, to despise, to treat contemptuously.

भूतसमागम *m.* coming together or union of animals or beings.

भूरि *m. n. f.* much.

भूष्यु *m. n. f.* about to become.

भृ 3rd conj. *Parasm.* and *Âtm.* to support, to bear.

भृश *m. n. f.* much, mighty.

भेक *m.* a frog. [joyment (री *f.*).

भोगकर *m. n. f.* producing en-

भोगतृष्णा *f.* (भोग *m.* worldly enjoyment, तृष्णा *f.* thirst) thirst for worldly enjoyment.

भंश् 1st conj. *Âtm.* and 4th conj. *Parasm.* to fall.

भ्रम् 1st and 4th conj. *Parasm.* to wander, to revolve.

भ्रज् 6th conj. *Parasm.* and *Âtm.* to bake, to scorch.

भ्राज् 1st conj. *Âtm.* to shine.

भ्रात्र 1st conj. *Âtm.* to shine.

भ्रू *f.* an eyebrow.

भ्रूलश् 1st conj. *Âtm.* to shine.

म.

मधवन् *m.* a name of Indra.

मङ्गल *n.* welfare, prosperity, what is holy, anything fortunate or auspicious.

मङ्गलकाल *m.* (मङ्गल *n.* and काल *n.*) an auspicious occasion.

मङ्गलप्रदीप *m.* an auspicious lamp.

मञ्जु *m. n. f.* agreeable, sweet.

मण्डन *n.* decoration or ornament.

मण्डप *m.* a temporary hall erected on festive occasions, a shed, an enclosure.

मण्डल *n.* an orb, a circle.

मत *n.* opinion, advice, counsel.

मत्त *past part.* of मद्, intoxicated.

मथिन् *m.* a churning handle.

मदर्थे *adv.* for me.

मद्य *n.* a spirituous liquor.

मधुपर्क *m.* an offering of honey, curdled milk, &c., to a guest on his arrival.

मधुरम् *adv.* sweetly.

मधुलिङ्ग *m.* a black bee.

मध्यम *m. n. f.* middle; *n.* waist.

मध्याह्न *m.* (मध्य middle, and अह्न् *n.* day) midday, noon.

मन् *with अव्,* to disregard.

मनस्विन् *m. n. f.* intelligent.

मनुज *m.* a man.

मनुजन्मन् *m.* (मनु *m.* one of the progenitors of men) one born of Manu, a human being, a man.

मनोरथ *m.* wish, desire.

मन्त्र् *10th conj. Ātm.* to hold a consultation, to consult.

मन्त्राक्षर *n.* a syllable of a holy or Vedic verse.

मन्थ् *9th conj. Parasm.* to churn.

मन्दता *f.* dullness, withered condition.

मन्दभाग्यता *f.* (मन्द dull, भाग्य fortune, मन्दभाग्य one who is unfortunate) misfortune.

मय *m.* name of an architect.

मयूख *m.* a ray.

मराली *f.* a female swan.

मरुत् *m.* a god.

मरुत् *m.* name of a king.

मरुत्पुत्र *m.* the son of the Wind, Mâruti, a monkey soldier devoted to Râma.

मर्यादा *f.* bound, limit.

मरुच् *6th conj. Parasm.* to sink, to be immersed.

मस्तक *m. n.* the head.

महत् *n.* lustre, greatness.

महत्त्व *n.* greatness, power.

महाज (महत् and अज) *m.* a great goat.

महाजव *m. n. f.* (महत् and जव *m.* speed) very swift.

महाबुभाव *m. n. f.* of great nobility, noble.

महाभिषेक *m.* (महत् and अभिषेक *m.* sprinkling water as on the head of a king when he is crowned) great coronation.

महाराज *m.* lord, a great king.

महार्ह *m. n. f.* of great virtue or value.

महार्हशयनोचित *m. n. f.* (महार्ह, शयन *n.* a bed, उचित *m. n. f.* used to) accustomed or used to costly or rich beds.

महाचेता *f.* name of the daughter of a Gandharva.

महोक्ष *m.* (उक्षन् *m.* a bull) a great bull.

महोदधि *m.* the great ocean.

महोपकारिन् *m. n. f.* very benevolent.

मा *3rd conj. Ātm.* to measure.

मान *m.* respect, self-respect, pride, arrogance.

मानव *m.* man.

मानवराक्षस *m.* an evil spirit in the form of a man.

मानुष्यक *n.* the whole race of men, mankind.

मानोन्नति *f.* (मान *m.* respect) loftiness of respect, great self-respect.

मामक *m. n. f.* mine.

माया *f.* jugglery, deceitful tricks.

मारुत *m.* wind.

मारुतात्मज *m.* the son of the god of wind, Mâruti.

मालाकार *m.* a gardener.

मालिन्य *n.* darkness, dirtiness.

माल्यवत् *m.* name of a giant, the maternal grandfather of Râvâṇa.

मांस (मांस) } *n.* flesh.

मास *m.* a month.

मिथः *adv.* mutually, with each other, together.

मिथुन *n.* a couple, a pair.

मिथ्या *ind. adv.* falsely.

मी *9th conj. Parasm. and Âtm.* to destroy.

मुकुटज्योत्स्नाजल *n.* (मुकुट *n.* a crown) the water [in the form] of the light or lustre of crowns.

मुक्तकेशी *f.* having the hair disordered or dishevelled.

मुक्ता *f.* } a pearl.

मौक्तिक *n.* }

मुखरता *f.* garrulity.

मुखोच्छ्वासगन्ध *m.* (उच्छ्वास *m.* breathing, गन्ध *m.* perfume,

smell) the fragrance of the breath of the mouth.

सुगन्धकृति *m. n. f.* of a lovely form or shape.

शूर *m.* name of an enemy of Vishṇu or Kṛishṇa.

शुष्टि *m. f.* a fist.

शुष् 9th conj. Parasm. to steal.

शुद्ध with प्र to faint.

मूकभाव *m.* dumbness.

मूर्च्छे 1st conj. Parasm. to faint.

मूर्धन् *m.* head.

मूल *n.* a root, basis.

शूषक *m.* a mouse; शूषकराज *m.* king of mice.

शृ 10th conj. Âtm to look for, to search.

शृगानृष्णिका *f.* mirage.

शृगया *f.* chase, hunting.

शृगावसारिन् *m. n. f.* following or pursuing an antelope.

शृज 2nd conj. Parasm. and 10th conj. to wipe, to wipe off, to clear; with प्र, to wipe off; with सम्, to sweep.

शृणाल *m. n.* the stalk of the lotus plant.

शृद् 9th conj. Parasm. to pound, to reduce to atoms.

शृवा *ind.* falsely.

मेखला *f.* a girdle round the waist.

मेध्य *m. n. f.* fit or destined to be sacrificed.

मेनका *f.* name of a celestial damsel.

मेथिली *f.* princess of Mithilâ, Sitâ.

मोह *m.* foolishness, infatuation.

मौन *n.* silence.

मौढ्य *n.* folly.

त्रा *1st conj. Parasm.* to repeat over in the mind, to repeat; with सम् and आ, to repeat, to repeat by tradition, to prescribe, to rule.

म्लेच्छ *m.* a barbarian.

म्लै *1st conj. Parasm.* to grow weary, to become faint or languid.

य.

यजमान *m.* a sacrificer.

यज्ञ *m.* a sacrifice.

यज्ञक्रतु *m.* a portion of a sacrificial ceremony.

यज्ञमण्डप *m.* an enclosure prepared for a sacrifice.

यज्ञवर्मन् *m.* a proper name.

यज्ञिय *m. n. f.* pertaining to sacrifices.

यत् *with सम्*, to struggle.

यत्कृते *ind.* for whose (relative) sake, for whom.

यत्नतः *adv.* with efforts.

यथाविधि *adv.* according to the rules laid down in ceremonial works, according to the sacred precepts.

यथेष्टम् *adv.* according to fancy, to one's heart's content, as one chooses.

यम् *1st conj. Parasm.* to restrain.

यम *m.* the god of death, the deity presiding over death.

यमुना *f.* name of a river.

ययी *m.* a way.

यस्य *4th conj. Parasm.* to strive, to endeavour; with प्र.

या *2nd conj. Parasm.* to go; with वि and निस्, to go away, to pass away.

यावज्जीवेन *adv.* as long as life endures.

यावद् *adv.* for which while, while, as long as.

यु *2nd conj. Parasm.* to join.

युग *n.* a pair, a couple; वासोयुग *n.* a pair of clothes.

युग *m. n.* a yoke.

युगान्तर *n.* (युग age, period, अन्तर another) another age or period.

युज् *1st conj. Parasm.* and *10th conj.* to unite; with नि, to appoint.

युज् *7th conj. Parasm.* and *Ātm.* to join; with अद्, to put a question to; with उद्, to endeavour, to exert; with नि, to appoint.

युज् *4th conj. Ātm.* to curb one's mind.

युज् *with वि*, in the pass. to be separated from.

युध् *f.* a battle.

युवति *f.* a young lady or woman.

युवन् *m.* a youth, a young man.

यूप *m.* a sacrificial post to which the animal is tied.

यूरोपीय *m. n. f.* pertaining to the continent of Europe.

योजितवत् *past part. act.* of the caus. of युज्, having joined.

योधसमाज *m.* (योध *m.* a warrior, समाज *m.* a multitude) a multitude of warriors, an army.

यौवन *n.* youth.

र.

- रक्त *n.* blood.
 रङ्ग *m.* the place where any great thing is done, stage.
 रङ्गागत *m. n. f.* come to the stage.
 रच् with वि, to arrange, to effect, to perform.
 रज्जु *f.* a rope.
 रण *m. n.* a battle, a battlefield.
 रणधुरा *f.* (रण and धुर *f.* yoke) the brunt of battle.
 रति *f.* love.
 रध् 4th conj. *Parasm.* to hurt.
 रभस् *m.* hastiness, rashness.
 रम् with उप, 1st conj. *Parasm.* to die; with वि, to stop.
 रम्य *m. n. f.* pleasant. [sun.
 रश्मिवत् *m.* (रश्मि *m.* a ray) the
 रस् 1st conj. *Parasm.* to scream.
 रद् 10th conj. to quit.
 रहस्य *n.* secrecy, solitariness, a secret; *adv.* secretly, solitarily.
 रहित *m. n. f.* deprived of, bereft of.
 रा 2nd conj. *Parasm.* to give.
 राघव *m.* a descendant of Rāghu.
 राज् 1st conj. *Parasm.* and *Ātm.* with वि, to shine.
 राज् *m.* a king; *m. n. f.* shining.
 राजक *n.* multitude of kings, all the kings.
 राजकुल *n.* (राजन् *m.* and कुल *n.* a house, a palace) a royal palace.
 राजस्य *m.* a sacrifice performed by kings.
 राध् with आ *caus.* to propitiate.
 रामभार्या *f.* the wife of Rāma.
 रामादि *m.* (राम proper name and आदि beginning) Rāma and others.

- राष्ट्र *n.* kingdom, a nation.
 रिक्थ *n.* property, wealth.
 रिच् 7th conj. *Parasm.* and *Ātm.* to evacuate.
 रु 2nd conj. *Parasm.* to make noise, to cry aloud.
 रुक्ष *m. n. f.* harsh.
 रुचिकर *m. n. f.* palatable.
 रुचिर *m. n. f.* agreeable, handsome.
 रुद् 2nd conj. *Parasm.* to weep, to bewail, to lament for.
 रुद्र *m.* the god S'iva.
 रुध् 7th conj. *Parasm.* and *Ātm.* to obstruct, to prevent, to besiege.
 रुह *m.* the name of a man.
 रूप *f.* anger.
 रुद् with अवि, to ascend.
 रूप *n.* form.
 रेणु *m.* dust.
 रै *m.* wealth.
 रोग *m.* disease, sickness.
 रोदसी *n.* dual heaven and earth.
 रोधस् *n.* a bank.
 रोहित *m.* name of the son of Haris'chandra.

ल.

- लक्ष्मी *f.* the goddess of wealth and beauty; splendour, glory.
 लघुड *m.* a stick, a staff.
 लघु *m. n. f.* small.
 लघुत्व *n.* littleness, dishonour.
 लघुलघु *adv.* early.
 लङ् 1st and 10th conj. *Parasm.* and *Ātm.* to go; with उद्, to violate, to transgress.
 लप् 1st conj. *Parasm.* with म, to

- speak, to prattle; *with* वि, to lament.
 लभ् *with* आ, to get or design a certain animal as a victim to be sacrificed.
 लम्ब् *with* अव, 1st conj. *Ātm.* to depend on.
 लप् 1st and 4th conj. *Parasm.* to desire; *with* अभि, to desire, to covet, to crave.
 ला 2nd conj. *Parasm.* to give or take.
 लाभ *m.* acquisition, gain.
 लालन *n.* indulgence, indulging.
 लावण्य *n.* beauty, loveliness.
 लिप् 6th conj. *Parasm.* and *Ātm.* to smear, to anoint.
 लिह् 2nd conj. *Parasm.* and *Ātm.* to lick.
 ली 4th conj. *Ātm.* to cling or press closely, to be absorbed, to be dissolved.
 ली 9th conj. *Parasm.* to melt, to be dissolved, to be absorbed; *with* वि, to melt.
 लीन *past part.* of ली, concealed, hidden.
 लुट् 1st conj. *Ātm.* to roll on the ground.
 लुप् 4th conj. *Parasm.* to be destroyed, to disappear or vanish.
 लुप् 6th conj. *Parasm.* and *Ātm.* to take away, to rob, to plunder, to deprive of.
 लुब्धक *m.* a hunter, a fowler.
 लृ 9th conj. *Parasm.* and *Ātm.* to cut, to lop off.
 लेखा *f.* a line.
- लोक् *with* अव 1st conj. *Ātm.* and 10th conj. to look at, to see.
 लोकत्रयपति *m.* (त्रय *n.* a collection of three, पति *m.* lord) the lord of the three worlds, viz., Heaven, the Earth, and the lower regions.
 लोकवाद *m.* censure of people.
 लोकान्तरम् *n.* (अन्यो लोकः लोकान्तरम्) another world.
 लोकापवाद *m.* censure by people, ill repute.
 लोचन *n.* the eye.
 लोमन् *n.* a hair.
 लोमश *m.* the name of a Rishi.
 लोल *m. n. f.* moving, unsteady.
 लोहबन्ध *m.* (लोह *m. n.* iron बन्ध *m.* a bond, a fetter) a fetter of iron.
- व.**
- वङ्गाः *m. plural*, the name of a people or their country. [ing.
 वच् *with* आशिषम्, to give a blessing.
 वच् *with* प्रति, to answer.
 वज्र *m. n.* adamant.
 वञ्च् 10th conj. *Ātm.* to deceive.
 वटवृक्ष *m.* a banian tree.
 वडवानल *m.* the fire supposed to exist at the bottom of the sea.
 वणिग्जन *m.* (वणिग् *m.* a merchant) merchants.
 वत्सतरी *f.* a heifer.
 वत्सा *f.* dear, a female child.
 वधक्रम *m.* the process or manner of killing.
 वधस्तम्भ *m.* (वध *m.* killing, and स्तम्भ *m.* a post) gallows.

वन् 8th conj. *Ātm.* to beg.
 वन्दितव्य *pot. part.* of वन्द्, fit to be bowed to.
 वन्य *m. n. f.* produced or existing in a forest.
 वप् 1st conj. *Parasm.* and *Ātm.* to shear, to cut, to sow; with निद्, to offer sacrificial food, to present.
 वपुस् *n.* the body.
 वम 1st conj. *Parasm.* to vomit.
 वर 10th conj. to choose.
 वरुण *m.* the god of water or the sea.
 वर्मन् *n.* armour.
 वर्षण *n.* rain-fall, raining.
 वर्षाभू *m.* a frog.
 वद 1st conj. *Ātm.* to cover.
 वल्मीक *m. n.* an anthill.
 वक्ष 2nd conj. *Parasm.* to wish.
 वपद्गार *m.* the cry वैषद् at the time of throwing an oblation into the fire; this is considered a deity.
 वस् 2nd conj. *Ātm.* to dress; *caus.* with नि, to put on a garment, to dress.
 वसन *n.* cloth, a garment.
 वसन्तसेनाघातक *m.* (वसन्तसेना *f.* name of a woman and घातक *m.* destroyer) murderer of वसन्तसेना.
 वसा *f.* fat, marrow.
 वसुधा *f.* the earth.
 वस्तुजात *n.* (वस्तु *n.* and जात *n.* a collection) a collection of things.

वह् 1st conj. *Parasm.* and *Ātm.* with आ, to bring.
 वह्नि *m.* fire.
 वा 2nd conj. *Parasm.* to blow.
 वाच्यता *f.* censurableness, liability to censure.
 वापय, *caus.* of वा, with निद्, to extinguish.
 वासंवारम् *adv.* often.
 वारिद् *m.* a cloud.
 वालिपुत्र *m.* the son of Vāli, a monkey chief.
 वाल्मीकि *m.* name of a sage.
 वासर *m. n.* a day.
 वासव *m.* the god Indra.
 वासिष्ठ *m.* a descendant of Vasishṭha.
 विकच *m. n. f.* blown out, opened.
 विकान्त *m. n. f.* courageous, possessing prowess.
 विचार्यमाण (*pres. part.* of the *pass.* of the *caus.* of चर् to go, with वि) being thought or considered.
 विचित्र *m. n. f.* wonderful, curious.
 विच्छ 1st conj. *Parasm.* to go, to approach.
 विञ् 1st conj. *Ātm.* and 7th conj. *Parasm.* with उद्, to tremble, to fear, to be disgusted.
 विञ् 3rd conj. *Parasm.* and *Ātm.* to separate, to distinguish; with वि.
 विडम्ब 10th conj. to distort, to make ridiculous, to mock.
 वित्तवत् *m. n. f.* wealthy.

वितृष्ण *m. n. f.* (वि devoid of, and तृष्णा *f.* desire) free from any desire.

विद् *2nd conj. Parasm.* to know.

विद् *7th conj. Ātm.* to reason upon, to discuss.

विद् *caus. with नि,* to offer, to present, to inform.

विदर्भ *m.* (in the plur.) the name of a country, the modern Berars.

विदेशगमन *n.* (विदेश *m.* a foreign country) going to a foreign country. [the plural].

विदेह *m.* name of a country (in विद् *past part. pass.* of व्यध्, pierced, struck, wounded).

विद्या *f.* learning, lore.

विद्वस् *pres. part.* of विद् to know, knowing.

विद्विष् *m.* an enemy.

विधातृ *m.* the creator, fate.

विनष्ट *past part.* of नश् with वि, destroyed.

विपान्न *m.* bondage, tie.

विपिन *n.* a forest.

विप्र *m.* a Brāhmaṇa.

विबुध *m.* a god.

विभङ्ग *m.* destruction.

विभाण्डक *m.* name of a sage.

विभूति *f.* wealth, prosperity, power of greatness.

विमतिता *f.* want of intelligence.

विमुख *m. n. f.* with the face turned away from.

विरहित *m. n. f.* separated.

विरोध *m.* opposition; अविरोध *m.* harmony.

विहसित *n.* a wanton pastime.

विह्वल *past part.* of लुप् with वि, destroyed.

विवाहविधि *m.* (विवाह *m.* marriage and विधि *m.* a ceremony) the ceremony of marriage.

विविध *m. n. f.* of several kinds.

विश् with सम् and आ, to enter in, come in.

विश् *m.* the third order or caste among the Hindus; *f. pl.* subjects, people.

विशसितृ *m.* a slaughterer.

विशिख *m.* an arrow. [sons].

विशिष्ट *m. n. f.* respectable (per-

विश्रुत *m. n. f.* (past part. pass. of श्रु with वि) famous, famed as.

विश्वतः *adv.* in all directions.

विश्वनाथ *m.* Lord of the universe, God.

विश्वपा *m.* the Protector of all, God.

विश्ववाह *m.* the protector or Supporter of the Universe.

विश्वसनीयता *f.* capacity to inspire confidence.

विश्वसृज् *m.* the creator, Brahmā.

विश्ववसु *m.* the name of a Gandharva.

विश्वेदेवाः *m. plur.* all the gods.

विष् *3rd conj. Parasm.* and Ātm. to surround.

विषय *m.* objects giving sensual pleasure.

विषाण *m. n.* a horn.

विष्टपहारिन् *m.* he who pleases heavenly beings, Vishṇu.

विष्णुशर्मन् *m.* a proper name.

विस्तरतः *adv.* in detail.

विस्तार *m.* extent.

[ment.

विस्मय *m.* admiration, amaze-

विस्मित *past part.* of स्मि *with* वि, surprised.

विहत *m. n. f.* interrupted.

विहाय (*abs.* of हा to abandon *with* वि) having abandoned.

विहित *past part. pass.* of धा *with* वि, prescribed by the scriptures.

विहीन *m. n. f.* destitute of.

विह्वल *m. n. f.* overwhelmed, afflicted.

वीररस *m.* warlike feeling, one of the nine poetic sentiments.

वीरवह्निनी *f.* (वरुधिनी *f.* an army) an army of warriors or heroes.

वुद्बुद् *m. n. f.* desirous of chocking.

वृ 5th conj. *Parasm.* and *Ātm.*

to cover; *with* अप and आ, to open; *with* आ, to restrain, to curb; *with* वि, to expound, to express; *with* सम्, to shut.

वृ 10th conj. *with* नि, to oppose, to dissuade from.

वृक्षमूल *n.* (वृक्ष *m.* tree and मूल *n.* root) the root of a tree.

वृज् 1st & 7th conj. *Parasm.*, 2nd conj. *Ātm.* and 10th conj. to avoid, to shun.

वृजिन *m.* a wicked person.

वृत् *with* अति, to pass away; *with* आ, to turn round, to turn back.

वृत् *with* प्र, (*in the causal*) to introduce, to bring into practice.

वृत्त *n.* what has taken place, an event.

वृत्तान्त *m.* account, occurrence, history.

वृत्तान्तश्रवण *n.* (वृत्तान्त, श्रवण *n.* hearing) hearing of history or account.

वृत्ति *f.* livelihood, maintenance.

वृत्रहन् *m.* killer of वृत्र, Indra.

वृथा *adv.* in vain, uselessly.

वृद्ध *m. n. f.* old.

वृद्धि *f.* prosperity.

वृश्चिक *m.* a scorpion.

वृष 1st conj. *Parasm.* to rain, to shower down, to pour down.

वृषल *m.* a S'ūdra, a sinner, a reprobate.

वृष्टि *f.* rain.

वृ 9th conj. *Parasm.* and *Ātm.* to choose.

वेग *m.* speed, velocity.

वेणि-वेणी *f.* braided hair.

वेषु *m.* a bamboo.

वेदना *f.* agony.

वेश } *m.* dress.

वै *ind.* an expletive.

वैक्लव्य *n.* agony, affliction.

वैदग्ध्य *n.* skill.

वैदिक *m. n. f.* belonging to a Veda.

वैधस *m.* son of Vedhas.

वैयाकरण *m.* a grammarian,

वैषम्य *n.* difficulty, calamity.

व्यक्त *past part. pass.* of अज् *with* वि, plain, manifest.

व्यतिरेक *m.* exclusion or absence.

व्यथित *past part.* of व्यथ्, afflicted.

व्यध् 4th conj. *Parasm.* to pierce, to wound.

व्यय *m.* expenditure.

व्याकरण *n.* grammar.

व्याधित *m. n. f.* sick.

व्याल *m.* a mad elephant.

व्यास *m.* the reputed author of the Mahâbhârata, a Rishi.

व्रतहचि *m. n. f.* one who has a liking for fasts and other devotional vows.

वृश् *6th conj. Parasm.* to cut, to mow, to tear.

व्रीडा *f.* shame.

श.

शंस *with आ 1st conj. Âtm.* to hope.

शक् *5th conj. Parasm.* to be able.

शकट *m. n.* a cart.

शकन् *n.* animal-dung.

शकुन्तला *f.* name of a lady, wife of a king named Dushyanta.

शक्य *m. n. f.* possible.

शक्र *m.* a name of Indra.

शक्रजित् *m.* the conqueror of S'akra or Indra, the son of Râvâṇa.

शङ्खधमा *m.* a conch-blower.

शद् *10th conj.* to deceive, to defraud.

शचीपति *m.* the husband of शची, Indra.

शतायुस् *m. n. f.* living for a hundred years.

शत्रुतस् *adv.* from an enemy.

शद् *1st conj.* to perish, to decay.

शने: *adv.* gradually, slowly.

शप् *1st conj. Parasm. and Âtm.* to curse; शप्त्वा *ind. past part.*

शब्द *m.* voice, a word.

शम् *ind.* happiness, welfare.

शरणार्थिन् *m. n. f.* one seeking refuge.

शरमण्डप *m. n.* a bower or shed made of arrows.

शराव *m.* a kind of pot.

शरीरिन् *m. n. f.* one having a body; *m.* a human being, a man.

शर्वरीश *m.* (शर्वरी *f.* the night) the lord of the night, the moon.

शश *m.* a rabbit, a hare.

शशाङ्क *m.* the moon.

शश्वत् *adv.* perpetually.

शस् *1st conj. Parasm. with वि,* to kill, to destroy.

शस्त्रविद्या *f.* (शस्त्र and विद्या) art or knowledge of war.

शस्त्रसंपात *m.* (शस्त्र, संपात *m.* falling on) a stroke of a weapon.

शस्त्रास्त्र *n.* weapons of all kinds.

शाक *m.* a vegetable.

शाप *m.* a curse.

शावक *m.* the young of beasts.

शश्वत् *m. n. f.* eternal, everlasting.

शास् *2nd conj. Parasm.* to govern, to regulate, to discipline.

शास् *2nd conj. Âtm. with आ,* to wish, to desire, to bless.

शास्त्रप्रतिषेध *m.* (शास्त्र *n.* scripture, and प्रतिषेध *m.* prohibition) scriptural prohibition.

शशिन् *m.* a peacock.

शिरस् *n.* the head.

शिरीष *n.* a kind of flower.

शिलासंघात *m.* a collection of stones.

शिष्य *7th conj. Parasm.* to dis-

tinguish; *with* वि, to particularise.

शी 2nd conj. *Ātm.* to lie down, to sleep; *with* अति, to surpass.

शीत *m. n. f.* cold.

शीतत्राण *n.* protection from cold.

शीतल *m. n. f.* cool.

शील *n.* good disposition.

शुक्ति *f.* an oyster-shell.

शुचि *m. n. f.* pure.

शुनःपुच्छ *m.* a proper name.

शुनःशेष *m.* a proper name.

शुनोलाङ्गल *m.* a proper name.

शुल्क *m. n.* the money given to the parents of a bride, originally as a purchase price.

शुश्रूषा *f.* service, attendance on.

शुष्मिण *m. n. f.* powerful.

शून्य *m. n. f.* vacant, empty.

शून्यमुखी *f.* having no liveliness on the face, pale-faced, of a dejected countenance.

शालिन् *m.* a name of Śiva.

शृङ्ग *n.* a horn.

शृ with वि, to fade (as pass.).

शेष *m. n.* remainder, all others.

शैव्य *m.* name of a king.

शोकविकल *m. n. f.* overcome with sorrow.

श्याम *m. n. f.* dark green.

श्रम *m.* fatigue.

श्रा 2nd conj. *Parasm.* to cook.

श्रान्त *past part.* of श्रम्, fatigued.

श्रावण *m.* the fifth month of the Hindu year.

श्रि 1st conj. *Parasm.* and *Ātm.* *with* आ, to cling to, to go to,

to resort to; *with* सम्, to resort to, to rest on, to depend upon.

श्री 9th conj. *Parasm.* and *Ātm.* to cook.

श्री *f.* wealth, goddess of wealth, beauty.

श्रीहरि *m.* the name of the god Vishnu.

श्रु 5th conj. *Parasm.* to hear.

श्रुतिमनोहर *m. n. f.* (श्रुति *f.* ear and मनोहर *m. n. f.* charming) charming to the ear.

श्रेणि-णी *f.* a line.

श्रेमन् *m.* splendour.

श्रोत्र *n.* ear.

श्रोत्रद्वय *n.* a pair of ears.

श्वःकार्य *n.* to-morrow's duty or [work.

श्वन् *m.* a dog.

श्वास 2nd conj. *Parasm.* to breathe; *with* नि, to respire; *with* वि, to believe, to confide; *with* सम् and आ, to calm one-self, to take courage.

श्वपद *m.* a beast of prey, a beast.

स.

संख्यातीति *m. n. f.* (संख्या *f.* number, अतीति *m. n. f.* gone beyond) innumerable.

संगत *past part.* of गम् *with* सम्, united.

संग्राम *m.* a battle.

संजय *m.* a proper name.

संतुष्ट *past part.* of तुष *with* सम्, pleased, satisfied, gratified.

संदेह *m.* doubt.

संध्य *f.* twilight [at the morning and evening twilights and in the noon prayers are offered by Brāhmaṇas].

सनाह *m.* armour.
 संपर्क *m.* contact.
 संपादन *n.* accomplishing.
 संप्रदाय *m.* custom, a traditional observance.
 संभव *m.* possibility, probability, birth, source.
 संभावित *past pass. part. of caus.* of भू *with* सम्, thought of, thought possible.
 संप्रमविधि *m.* hospitality, bustle on account of the arrival of a guest.
 संमोहन *n.* name of a miraculous weapon.
 संयम *m.* restraint.
 संयमिन् *m.* a sage who has curbed his passions, an ascetic.
 संवत्सर *m.* a year.
 संवर्त *m.* the name of a priest.
 संवर्तक *m.* a species of submarine fire.
 संवास *m.* company, living together with.
 संसर्गश्रुक्ति *f.* the abandoning of connection.
 संसार *m.* the world.
 संसारमुख *n.* (संसार *m.* worldly existence, मुख *n.* happiness, enjoyment) enjoyment of a worldly existence.
 संसृतिगर्ता *f.* (संसृति *f.* this world, worldly existence, गर्ता *f.* a pit) the pit of this world or worldly existence.
 संस्मर्तव्य *m. n. f.* to be remembered.
 सकल *m. n. f.* entire, whole, all.

सकाश *m.* nearness, proximity.
 सक्रोध *m. n. f.* angry.
 सखि *m.* a friend, a companion.
 सङ्ग *m.* attachment to worldly things, contact.
 सचरणव्रत *n.* (व्रत *n.* a vow) the vow of good or virtuous conduct.
 सञ्ज् 1st conj. *Parasm.* to cling, to adhere to; *with* वि and अति [व्यतिषञ्ज्], to join together; *with* सम् and आ, to become attached.
 सत्कृति *f.* a meritorious deed, a good action.
 सत्क्रिया *f.* hospitality.
 सत्तम *m. n. f.* best.
 सत्त्व *n.* power, greatness.
 सत्त्वाद्भूषण *m. n. f.* worthy of one's power or greatness.
 सत्पुरुष *m.* a good man.
 सत्र *n.* a sacrificial session; सत्र-भूमि *f.* the place of sacrifice.
 सत्संगति *f.* company of the virtuous.
 सद् 1st conj. *Parasm.* to sit; *with* आ, to approach, to come to; *with* प्र, to be gracious or pleased; *with* सम् and आ, to obtain, to meet with, to find.
 सद् *with* प्र (in the causal) to please, to propitiate.
 सदसत् *m. n. f.* good and bad.
 सदाचार *m.* (सत् *m. n. f.* good and आचार *m.* conduct) good conduct; *m. n. f.* one whose conduct is good.
 सद्यः *adv.* instantly, at present.
 सनाथ *m. n. f.* occupied, filled with, protected.

सपत्नी *f.* fellow-wife.

सभासद् *m.* a member of an assembly or court.

समक्रिय *m. n. f.* (सम equal, and क्रिया *f.* doing) doing equally, evenhanded.

समन्तम् *adv.* round about.

समन्तात् *adv.* round about.

समन्त्रकम् *adv.* by mantras, *i. e.*, by repeating mantras.

समस्त *m. n. f.* all.

समाकुल *m. n. f.* occupied with, full of.

समागम *m.* company, association.

समान *m. n. f.* equal.

समारोपित *past part. pass.* of the *caus.* of रुद् with सम् and आ, placed.

समाहृत *past part. pass.* of हृ with सम् and आ, collected.

समिध् *f.* small sticks of a sacred tree, such as *udumbara* to be thrown into the sacrificial fire.

समीहित *m. n. f.* what is desired; *n.* a desired object.

समुद्यम *m.* exertion.

समुपावृद्ध *m. n. f.* grown, increased.

समुपाहृत (*past pass. part.* of हृ with सम्, उप, and आ) collected.

सम्यक् *adv.* correctly, well.

सम्यक् *m. n. f.* good.

सम्राज *m.* a great king, an emperor.

सशङ्खिणी *f.* path, disposition or arrangement of things.

सरमा *f.* name of the bitch of the gods.

सरस्वती *f.* name of a river.

सर्वतः *adv.* in every direction.

सर्वभूतानि *n. Nom. & Acc. plur.* all existing things.

सर्वविद् *m. n. f.* one who knows everything.

सर्वस्व *n.* (सर्व and स्व *n.*) all wealth or possession.

सर्वाभिप्रेतहेतु *m.* (अभिप्रेत *past part. pass.* of इ with अभि and प्र, desired, aimed at) the cause of [the attainment of] all desired objects.

सलिल *n.* water.

सवितृ *m.* the sun.

सविस्मय *m. n. f.* with wonder, wondering.

सशोक *m. n. f.* (स with शोक *m.* sorrow) afflicted with sorrow.

ससैनिक *m. n. f.* accompanied by soldiers.

ससज्ज *6th conj. Param.* to be or become ready.

सहृ *with उद्*, to be able, to be adequate, to be up to, to feel equal to.

सहस्र *n.* a thousand.

सहस्रम् *adv.* into a thousand [parts].

सहस्रशः *adv.* by thousands.

सहाय *m.* a helper, a companion.

सहिष्ठ *m. n. f.* mightiest.

सांख्य *n.* name of a system of philosophy.

सांनाडुक *m. n. f.* one wearing an armour.

साक्षात् *adv.* in the presence of, in sight of.

सागर *m.* the ocean.

साखिव्य *n.* counsellorship.

सात्यह्वय *m.* name of a priest.

सात्र *5th conj. Parasm.* to accomplish.

साधारण *m. n. f.* ordinary.

साधु *adv.* well.

साधुवृत्त *m. n. f.* (साधु *m. n. f.* good, and वृत्त *n.* conduct) well-conducted.

सामान्य *m. n. f.* ordinary, common to one with others.

सामिधेनी *f.* a verse repeated at the time of kindling the sacred fire.

सायम् *ind.* in the evening.

सार *m.* power, pith. [dog.

सारमेय *m.* the son of Saramâ, a

सार्धम् *ind.* with (used with the instrumental).

सार्वभौम *m. n. f.* universal (sovereign).

सावधान *m. n. f.* (स and अवधान *n.* attention) attentive.

सावित्री *f.* the holy mantra or verse of the Rîgveda, generally called Gâyatrî, and repeated by all Brâhmanas every day.

साश्चर्यचर्य *m. n. f.* Bah. com. of wonderful conduct.

साहाय्य *n.* friendship, help.

साहित्य *n.* literature, composition.

सिकता *f.* sand.

सिद्धि *f.* accomplishment.

सिद्ध्य *1st conj. Parasm.* to regulate, to turn out well or auspiciously.

सिद्ध्य *4th conj. Parasm.* to sew together.

सु *5th conj. Parasm.* and *Âtm.* to extract Soma juice.

सु *1st conj. Parasm.* and *2nd*

conj. Parasm. with प्र, to produce.

सु (as prefixed to words) good, well.

सुग्रीव *m.* name of a monkey chief and ally of Râma.

सुत्यादिन *n.* the day on which Soma juice is drunk in the Soma sacrifice.

सुधास्यन्दिन *m. n. f.* (सुधा *f.* nectar) dropping nectar.

सुभद्रा *f.* a wife of Arjuna.

सुभिक्ष *n.* abundance of food.

सुरभि *m. n. f.* fragrant.

सुरालय *m.* (सुर *m.* a god, आलय *m.* a place of abode) the abode of the gods, heaven.

सुवर्णशत *n.* (सुवर्ण *m.* a golden coin, and शत *n.* a hundred) a hundred coins of gold.

सुविनीत *m. n. f.* modest.

सुहृदयतम *m. n. f.* intimate, dearest.

सु *2nd conj. Âtm.* to give birth to; with प्र, to produce.

सु *4th conj. Âtm.* with प्र, to produce.

सु *6th conj. Parasm.* to impel, to push forward.

सुक्ति *f.* (सु and उक्ति *f.* speech) good words or speech, correct exposition.

सूच *10th conj.* to indicate.

सुत *m.* a charioteer.

सुव्रत *m. n. f.* agreeable, pleasant.

सूर्यवंश *m.* the family of the sun, the solar race.

सृ 1st conj. *Parasm.* to run.

सृ (*caus.*) with निर्, to drive away, to expel.

सृज् with सम्, to bring in contact with, to unite with; with उद्, to abandon.

सेनानिवेश *m.* the camp of an army.

सेन्द्र *m. n. f.* with Indra.

सेवन *n.* serving, resorting to, practising.

सेवा *f.* service.

सो 4th conj. *Parasm.* to bring to an end, to finish, to destroy; with परि and अव, to end in, to result in; with वि and अव, to determine, to resolve, to endeavour, to strive.

सोच्छ्वास *m. n. f.* having breath.

सोपान *n.* stairs, steps.

सोमवंशविभूषण *m. n. f.* (सोम *m.* the moon) one who adorns the lunar race, an ornament of the lunar race (of kings).

सौम्य *m. n. f.* gentle.

सौयवसि *m.* son of Suyavasa.

सौराज्य *n.* good government.

सौवर्ण *m. n. f.* golden.

स्खलत् *pres. part.* tumbling, tripping.

स्खलित *n.* a slip, a mistake.

स्तन् 1st conj. *Parasm.* to cry, to thunder. [nipple.

स्तन *m.* the female breast, the

स्तवक *m.* a bunch.

स्तम्भ 1st conj. *Ātm.* and 5th conj. *Parasm.* to become fixed or rigid, to become haughty.

स्तम्भ 9th conj. *Parasm.* to stop, to become stiff or rigid, to become haughty.

स्तम्भ *m.* a post, a column.

स्तु 2nd conj. *Parasm.* and *Ātm.* to praise; with अभि, to praise.

स्तु 5th conj. *Parasm.* and *Ātm.* to cover, to spread, to strew; with सम्,

स्तु 9th conj. *Parasm.* and *Ātm.* to cover; with आ, to cover, to spread.

स्त्री *f.* woman, wife.

स्था with अव, to stay, to abide; with उप्, to go to.

स्थावरजङ्गम *m. n. f.* (स्थावर *m. n. f.* immoveable. and जङ्गम *m. n. f.* moveable) immoveable and moveable.

स्थित *past part.* of स्था, abiding, being, existing.

स्थूलकेश *m.* the name of a sage.

स्ना 2nd conj. *Parasm.* to bathe.

स्नायु *f.* a muscle.

स्निह् 4th conj. *Parasm.* to bear affection to.

सु 2nd conj. *Parasm.* to flow, to drop, to ooze.

सु *m. n.* summit.

स्पृहा *f.* wish, desire.

स्फुट् 6th conj. *Parasm.* to break, to split asunder.

स्फुटितातिमुक्त *n.* an opened *ati-mukta* flower.

स्मित *n.* smile.

स्मृ with वि, to forget; विस्मृत forgotten.

स्यन्दन *m.* a chariot.

स्वकर्तव्य *n.* one's duty.
 स्वकीय *m. n. f.* one's own.
 स्वजनवियोग *m.* separation from
 one's own men or relations.
 स्वन *m.* noise, roar.
 स्वप् 2nd conj. Parasm. to sleep.
 स्वप्न *m.* a dream.
 स्वप्नाय *denom. Âtm.* to be in a
 dream, to speak in a dream.
 स्वयंभू *m. n. f.* self-existent.
 स्वयंवरकाल *m.* (स्वयंवर *m.* choice
 of a husband, and काल *m.*
 time) time of choosing a hus-
 band.
 स्वयम् *ind.* in person, of himself.
 स्वर *m.* a sound.
 स्वर्गकाम *m. n. f.* one longing
 after heaven.
 स्वाहित *n.* one's own good.
 स्वाति *f.* a lunar mansion, name
 of a constellation.
 स्वाद *m.* taste, tasting.
 स्वादु *m. n. f.* sweet, palatable.
 स्वामिन् *m.* owner.
 स्वायत्त *m. n. f.* dependent on
 oneself.
 स्र 1st conj. Parasm. to sound.
 स्वेद *m.* sweat, perspiration.
 स्वेदलव *m.* a particle or drop of
 perspiration.

ह-

ह an expletive used in narrations.
 हठात् *adv.* by violence.
 हत *past part. pass.* of हन्, struck.
 हन् 2nd conj. Parasm. to kill;
 with अभि or आ, to strike; with
 नि, to kill, to destroy, to ruin.

हनुमत् *m.* name of a monkey
 devotee of Râma.
 हन्त *ind. interj.* expressing
 wonder or sorrow.
 हन्तृ *m. n. f.* a killer.
 हय *m.* a horse.
 हर *m.* the god S'iva.
 हरिदत्त *m.* name of a Brâhmaṇa.
 हरिद्वार *n.* name of a holy place
 at the foot of the Himâlayas.
 हरिश्चन्द्र *m.* name of a king.
 हव्य *n.* an offering.
 हा 3rd conj. Parasm. to abandon.
 हा 3rd conj. Âtm. to go; with
 उद्, to go upwards, to ascend;
 with सम्, to be sitting.
 हारिद्रि *m. n. f.* dyed yellow with
 turmeric.
 हास्य *n.* smile, laughter.
 हास्यकार्य *n.* a ludicrous act.
 हि 5th conj. Parasm. to go; with
 प्र, to send.
 हिंस 1st & 7th conj. Parasm.
 and 10th conj. to kill, to
 destroy.
 हिंस *m. n. f.* murderous, carni-
 vorous.
 हिमपात *m.* frost, snow, cold
 weather.
 हिमाचल *m.* the Himâlayas.
 हिरण्यक *m.* name of a mouse.
 हीन *m. n. f.* destitute of.
 हीरकमणि *m.* a diamond.
 हु 3rd conj. Parasm. to sacrifice.
 ह with उप and अव 1st conj.
 Parasm. and Âtm. to take
 down.
 हृदयमर्मच्छिद् *m. n. f.* (हृदय *n.*

the heart, मर्मन् *n.* the vital parts and छिद् to cut) piercing the vital parts of the heart.

हे *interj.* a vocative particle, O !
हेतु *m.* a cause.

होतु *m.* a sacrificial priest whose

duty it is to repeat the mantras.

हु 2nd conj. *Âtm.* to conceal;
with अप or with नि.

ह्रस्व *m. n. f.* short.

ही 3rd conj. *Parasm.* to blush,
to be ashamed.

II—GENERAL GLOSSARY OF ENGLISH WORDS

OCCURRING IN THE BOOK.

A.

- Abode आस्पद *n.* आवास *m.*
 Absurd अयुक्त *past part.* अयुप-
 पन्न *past part.*
 Accordingly तथा च, तथा, इत्थम्.
 Acquire अर्ज 1st conj. *Parasm.*
 and 10th conj. *with उप.*
 Act the traitor द्रुह 4th conj.
Parasm.
 Adjoining संनिहित *past part.*
pass. of धा *with सम्* and *नि.*
 Afflicted आर्त *past part.* अर्दित
past part. pass.
 Agricultural purpose, for, कृषि-
 हेतोः, कृषिकर्मणे.
 Aja अज *m.* name of a person.
 Alive जीवन्ती *f. pres. part. act.*
 of जीव, सजीवा *f.* (जीव *m.* life,
 and स *for सह ind.* with).
 Alliance संधि *m.* सख्य *n.*
 Aloud उच्चैः *ind.*
 Ancestral पितृपैतामह *m. n. f.*
 Angada अङ्गद *m.* a kind of or-
 nament.
 Angas अङ्गाः *plur.* name of a
 people or their country.
 Aphorism सूत्र *n.*
 Assistance साहाय्य *n.*
 Astray उत्पथम् *adv.*
 Âs'vina आश्विन *m.* name of a
 month.

Atimukta creeper अतिमुक्तलता *f.*
 Attracted विलोभित *past part.*
pass. of the *caus.* of लुभ् *with*
 Axe परशु *m.* [वि.

B.

- Babhrurâhana बभ्रुवाहन *m.* son
 of Arjuna, the Pândava.
 Bad (luck) प्रतिकूल *m. n. f.*
 Battle-field रणभूमि *f.*
 Because यतः *ind.* हि *ind.*
 Bee भ्रमर *m.*
 Beginning अग्र *n.* आदि *m.*
 Belief श्रद्धा *f.* विश्वास *m.*
 Bent नामित *past part. pass.* of
 the *causal* of नमः; रामेण धनुषि
 नामिते 'Râma having bent
 the bow.'
 Bhṛigu भृगु *m.* the name of a
 Rishi.
 Bid दिश 6th conj. *with आ.*
 Bitterly (wept) प्रभुक्तकण्ठम्,
used as an adv.
 Blessing आशिस् *f.*
 Blind अन्ध *m. n. f.*
 Blood शोणित *n.*
 Bodily form तव *f.* वशुस् *n.*
 आकृति *f.*
 Brâhmaṇa-king ब्राह्मणराज *m.*
 Brâhmaṇa-murder ब्रह्महत्या *f.*
 Branch शाखा *f.*
 Breast वक्षस् *n.*

Bright half (of the lunar month)

शुक्लपक्ष *m.*

Bring up वर्धय, *causal* of वृद्ध,
with सम्, पोषणं or भरणं कृ.

Broad विशाल *m. n. f.*

Brute पशु *m.*

Build मा 3rd conj. *Ātm.* with निद्.

By hundreds शतशः *ind.*

C.

Cage पञ्जर *m.*

Calf वत्स *m.* [ed.

Call वा *with* अभि; अभिहित call-

Calling अभिधान *pres. part.* of
वा *with* अभि.

Canal कुल्या *f.*

Canto सर्ग *m.*

Capital राजधानी *f.*

Captured गृहीत *past part. pass.*
of ग्रह.

Carpet कुथ *m.*

Celestial damsel अप्सरस् *f.* सुरा-
ङ्गना *f.*

Chandraketu चन्द्रकेतु *m.* name
of the son of Lakshmana,
brother of Rāma.

Chest वक्षस् *n.*

Churning-handle मन्थनदण्ड *m.*
(मन्थन *n.* churning, and दण्ड
m. a handle), मन्थान *m.*

Cobra फणिन् *m.* नाग *m.*

Column स्तम्भ *m.*

Commander चक्रपति *m.* सेनापति *m.*

Commentator टीकाकार *m.* टीका-
कृत् *m.*

Common साधारण *m. n. f.* सामा-
न्य *m. n. f.*

Communicating (with the river)
संगत *past part.* or संगच्छमान
pres. part.

Conceited अवलिप्त *past part.*

Conclave समाज *m.* परिषद् *f.* सभा *f.*

Conduct properly सदाचारं प्रति-
पद्, सदाचारेण वृत्.

Confined नियन्त्रित *past part.*
pass. निबद्ध *past part. pass.*

Conqueror विजिगीषु *m.*

Constantly अनिशम् *adv.*

Construct मा *with* निद्.

Convince इ *with* प्रति *caus.*,
प्रतीतिं कृ.

Cooking utensil स्थाली *f.*

Costly महार्ह *m. n. f.*

Cotton तूल *m.* पित्रु *m.*

Counsellor मन्त्रिन् *m.* धीसचिव *m.*

Cradle प्रेङ्गा *f.*

Croak रद् 1st conj. *Parasm.*
with आ.

Cruel नृशंस *m. n. f.*

Cry रु 2nd conj. *Parasm.* क्रन्द्
1st conj. *Parasm.*

Curious विलक्षण *m. n. f.*

Cutting छेद *m.*

D.

Dark ह्याम *m. n. f.*

Death वय *m.*

Deceive वा *with* अति and सम्,
लभ् *with* वि and प्र, वञ्च् 10th
conj. *Ātm.*

Deposit न्यास *m.* निक्षेप *m.*

Deprive of ह् 1st conj. *with* अप.

Descendant वंश्य *m. n. f.* कुलज
m. n. f.

Desire काङ्क्षा *f.* काम *m.*

Desperately प्रसङ्ग *ind. adv.* आत्म-
निरपेक्षम् *adv.* साहसेन *instr.*
used as an *adv.*

Destroy छिद् 7th conj. with उद्;
सद् 10th conj. with नि; उच्छे-
तुम् inf. निषदयितुम् inf.

Destroyed ध्वस्त past part. of
ध्वंस, उच्छिन्न past part. pass.
of छिद् with उद्.

Destruction ध्वंस m. नाश m.
अवसाद m. [भिद्.

Different भिन्न past part. pass. of

Different (various) विविध m. n. f.

Difficulty असौकर्य n. कष्ट n.

Dirghatamas दीर्घतमस् m. name
of a Rishi.

Discussion वादविवाद m.

Disease व्याधि m.

Dishonest gambling कपटभूत n.
(कपट n. fraud, and भूत n.
gambling).

Disturb तुद्.

Doctor भिषज् m. वैद्य m.

Dramatic play नाटक n.

Drive चुद् 10th conj. with प्र.

Duty धर्म m.

E.

Earn अर्ज 1st conj. Parasm.

Ease सौकर्य n.

Eastern पूर्व m. n. f. pron. प्राच्य
m. n. f.

Education विद्या f. अध्ययन n.
विनयन n.; of good education
कृतविद्य m. n. f. संस्कृतचित्त m.
n. f. सुविनीत m. n. f.

End कार्य n. फल n.; फलावाप्तये
dat. for the attainment of the
fruit or end.

End उदकं m. अवसान n. परिणाम
m.; उदकं &c. in the end.

Enraged क्रुद्ध past part. of क्रुध्.

Enumerated परिकीर्तित past part.
pass. परिगणित past part. pass.

Eternal शाश्वत m. n. f.

Every प्रति prep.

Every year प्रतिसंवत्सरम् adv. ind.

Evil अनर्थ m. पीडा f. संकट n.

Excavate खन् with उद्; उत्खनि-
तुम् inf.

Except कृते ind.

Existence भाव m. अस्तित्व n.

Exploit पराक्रम m. अद्भुतचरित n.

Exterminate मूढ 10th conj. with
उद्; उन्मूलयितुम् inf.

Extraordinary अद्भुत m. n. f.
F.

Faithfully भक्त्या, निष्ठया.

Family कुल n.

Fastened नियुक्त past pass. part.;
धुरि नियुक्तः

Fasting-day उपवासदिन n. (उपवास
m. a fast, दिन n. a day).

Father-in-law श्वशुर m.

Felicity सुख n.

Fellow कायुरुष m.

Field of battle रणभूमि f.

Fight, to, युदाय, युद्धे, योद्धुम्.

Fix बन्ध् 9th conj. Parasm.

First adv. प्रथमम् adv. आदौ loc.
sing. of आदि.

Flame शिखा f.

Flee अय् 1st conj. Âtm. with परा
changed to पला.

Fleet of ships नौसाधन n.

Floor भूमि f.

Food अन्न n.

Fortress दुर्ग m.

Found उपलब्ध past part. pass.
समविगत past part. pass.

Fragrant सुरभि m. n. f.

Fraudulent scheme कपटप्रबन्ध m.

Free मुक्त *past pass. part.* of मुच्, मुक्ता *f.*; to be free मुच् *pass.*
Furniture गृहोपस्कर *m.*

G.

Gādhī गाधि *m.* the name of a king.
Gamble दिव् 4th *conj.*
Gate द्वार *n.*
Gently मन्दम् *adv.*
Ghost प्रेत *m.* वेताल *m.* पिशाच *m.*
Go round प्रदक्षिणीकृ. [*m. n. f.*]
Good समीचीन *m. n. f.* निपुण
Gourd कमण्डलु *m.*
Grain धान्य *n.*
Greed लोभ *m.*
Grief शोक *m.*
Guardian of a quarter दिक्पाल *m.*

H.

Harmless अनपकारिन् *m. n. f.*
Harsh परुष *m. n. f.* (words) परु-
पाक्षर *m. n. f.*
Haste, in, ससंघमम् *adv.*
Haughty उद्वत *past part.*
Held (as a meeting) मिलित *past part.*
Helpless अनाथ *m. n. f.*
Hemāṅgada हेमाङ्गद *m.* the name of a king.
Hermit वानप्रस्थ *m.* यति *m.*
High उच्च *m. n. f.*
How many times कतिकृत्वः *incl.*

I.

Ikshvākus, the, इक्ष्वाकु *m.* (used in the plural) name of the line of kings to which Rāma belonged.
Ill रुग्ण *m. n. f.*

Immortal अमृत *past part.* of मृ with अ, अमर *m. n. f.*

Importance गुरुत्व *n.* महत्त्व *n.*; a matter of importance गुरु-कार्य *n.*

Imprison कारागृहे निक्षिप्.

In person स्वयम् *ind.*

Indiscretion व्यभिचार *m.*

Indrajit इन्द्रजित् *m.* the son of Ravana.

Inexpressible अनिवर्चनीय *m. n. f.*
अनिर्वर्णनीय *m. n. f.* किम् *m. n. f.* with अपि added.

Ingratitude कृतघ्नता *f.*

Inhuman मानवानर्ह *m. n. f.* निरनु-
क्रोशं (कर्म).

Instinct उत्तेजित *past part pass.*
उदीपित *past part. pass.*

Instructor अध्यापक *m. n. f.*

Invasade हु 1st *conj.* Parasm. with अभि.

Invisible अदृश्य *m. n. f.*

J.

Jamadagni जमदग्नि *m.* name of a Rishi.

Jarāsaṁdha जरासंध *m.* name of a king of Magadha.

Juice रस *m.*

Justly धर्मेण, न्यायेन.

K.

Kaikeyī कैकेयी *f.* name of one of the wives of Daśaratha.

Kaliṅgas कलिङ्गाः *plur.* name of a people or of their country.

Kārtavīrya कार्तवीर्य *m.* the name of a king killed by Paraśu-rāma.

Kausalyâ कौसल्या *f.* name of one of the wives of Daśaratha.

Keep contented रञ्ज् *caus. with* अनु.

Keeping contented अनुरञ्जन *n.* (as applied to the subjects of a king).

Kick लत्ता *f.*; लत्तया प्रहरति gives a kick.

Killed हत *past part. pass.*

Kinsman ज्ञाति *m.* बन्धु *m.*

Kraūñcha कौञ्च *m.* a species of birds.

Kumârasambhava कुमारसंभव *m.* name of a poem by Kālidāsa.

L.

Last चरम *m. n. f.*

Last night गता रात्रि *f.*

Law धर्मशास्त्र *n.*

Lazy अलस *m. n. f.* तन्द्रिल *m. n. f.*

Length आयाम *m.*

Line व्यूह *m.* column of an army.

Littleness लघुता *f.*

Locust शलभ *m.*

Lord नाथ *m.*

Lore विद्या *f.*

Lost नष्ट *past part.*

Love, to, लिह् 4th conj. *Parasm.*; he is loved तस्मिन्लिह्यति.

Love अनुराग *m.*

M.

Magadha मगधाः *m.* (used in the plural) name of a country or its people.

Mahābhārata महाभारत *n.* name of an epic poem celebrating the quarrels and wars be-

tween the sons of Pāṇḍu and Dhṛitarāṣṭra.

Mahendra महेन्द्र *m.* name of a mountain and the adjacent country.

March against गम् *with* अभि.

Market पण्यवीथिका *f.* आपण *m.*

Mathurā मथुरा *f.* name of a place.

Maurya मौर्य *m.* name of a dynasty, an individual of it.

Means उपाय *m.* अभ्युपाय *m.*

Medicinal drug औषधि *f.*

Medicine औषध *n.* औषधि *f.* a medicinal herb, *gener.* a herb.

Medicine (as a science) वैद्यक *n.* आयुर्वेद *m.*

Might प्रभाव *m.*

Miser कदर्य *m.*

Moist आर्द्र *m. n. f.*

Moment क्षण *m.*

More mournful दुःखतर *m. n. f.*

Moth पतङ्ग *m.*

Movement व्यापार *m.*

N.

Naked नग्न *m. n. f.*

Nala नल *m.* name of a king.

Named नाम *ind.* नाम्ना *instr. sing.* of नामन्.

Nature निसर्ग *m.*

Necklace हार *m.*

Net जाल *n.*

Never न कदा *ind.* नैव *ind.* न कर्हिचित् *ind.*

Nishāda निषाद *m.* name of a wild tribe or an individual of it.

Now-a-days संप्रति *adv. ind.*

Number संख्या *f.*

O.

- Object प्रयोजन *n.* उद्देश *m.* [शात्.
Occasionally कालेकाले, प्रसङ्गव-
Ocean अर्णव *m.*
Office अधिकार *m.*
Officer of the king राजपुरुष *m.*
Originally अग्रे *loc. sing.* of अग्र,
आदौ *loc. sing.* of आदि.
Overcome अभिभूत *past part.*
pass. of भू *with* अभि, पर्याकुल
m. n. f. आकुल *m. n. f.*
Own स्वीय *m. n. f.*

P.

- Paid back प्रत्यर्पित *past part.*
pass. of the *caus.* of ऋ *with*
प्रति.
Painful व्यथाकर *m. n. f.* पीडाकर
m. n. f.
Pale पाण्डु *m. n. f.* विवर्ण *m. n. f.*
Pāñchālī पाञ्चाली *f.* princess of
the country of the Pañchālas.
Paper पत्रक *n.*
Paramitapa परंतप *m.* name of a
king.
Paṇḍāda पर्णाद *m.* a proper name.
Parvan पर्वन् *n.* a section, a
canto.
Passage, original, मूलग्रन्थ *m.*
Passion मनोधर्म *m.* इन्द्रियवृत्ति *f.*
इन्द्रिय *n.*
Pātāla पाताल *n.* the nether
region.
Pātāliputra पाटलिपुत्र *n.* name of
a city in Magadha.
Person शरीर *n.* देह *m.*
Philosopher तत्त्वविद् *m.*
Piety भक्ति *f.* देवनिष्ठा *f.*
Pilgrimage यात्रा *f.*

- Pity दया *f.*; दयाद्रं *m. n. f.* mel-
ted with pity.
Place of refuge आश्रयस्थान *n.*
Plunder लोप्य *n.* लुण्ठन *n.*
Politics नीतिशास्त्र *n.*
Post पद *n.*
Pot कुम्भ *m.*
Poverty दारिद्र्य *n.* दुर्गति *f.*
Powder क्षौद्र *m.* चूर्ण *n.*
Power प्रभाव *m.*
Prasavaṇa प्रसवण *m.* name of
a mountain.
Prepared उच्यत *past part.* of यम्
with उद्.
Presence, in one's, समक्षम् *adv.*
प्रत्यक्षम् *adv.*
Pressing against each other पर-
स्परसंघटन *n.*
Principle तत्त्व *n.* नय *m.*
Proper युक्त *past part.* of युज्,
उचित *m. n. f.*
Property रिकथ *n.* वित्त *n.*
Proud उत्सिक्त *past part.* उत्से-
किन् *m. n. f.* (-नी *f.*).
Prowess प्रताप *m.* पराक्रम *m.*
Prudent दूरदर्शिन् *m. n. f.* चतुर
m. n. f.
Punishment दण्ड *m.*
Purāṇa पुराण *n.* name of a class
of works containing legendary
accounts of many things and
of a religious and ritualistic
character.
Pure विशुद्धशील *m. n. f.*
Purpose प्रयोजन *n.* कार्य *n.*
Pushed afar दूरोत्सारित, उत्सारित
past part. *pass.* of the *caus.*
of भू *with* उद्.

Q.

Quarter (तुरीयो भागः), (of the day or night) याम *m.*

R.

Raghuvamśa रघुवंश *m.* name of a poem by Kālidāsa.

Raging प्रवल *m. n. f.* बलीयस *m. n. f.*

Rains वर्षा *plur.*

Raise नम *caus. with उद्.*

Rājagṛiha राजगृह *n.* name of a city in Magadha.

Read पठ् 1st conj. Parasm.

Recovery प्रत्यागम *m.*

Refulgent देदीप्यमान *pres. part.* विज्जाजमान *pres. part.*

Region between अन्तर *n.* अन्तराल *n.*

Relation बन्धु *m.* बन्धुजन *m.* ज्ञाति *m.*

Released मुक्त *past part. pass. of* मुच्.

Religious austerities तपांसि *plur.*

Religious book धर्मग्रन्थ *m.*

Remarriage पुनरुद्वाह *m.*

Renukā रेणुका *f.* wife of Jambūdāgni and mother of Paraśurāma.

Repeat पठ् 1st conj. Parasm.

Reprove भर्त्स 10th conj. *Ātm.* with निश्, दिश् 6th conj. with प्रति and आ.

Reputed अभिमत *past part. pass.* प्रसिद्ध *past part. pass.;* कर्तृत्वेनाभिमतौ *reputed as authors* (two).

Respectable विशिष्ट *m. n. f.;* of a

respectable family अभिजनवत् *m. n. f.* कुलीन *m. n. f.*

Responsibility of governing राज्यधुरा *f.*

Restore दा *with प्रति.*

Return वृत् 1st conj. *Ātm. with नि.*

Revive जीव् *with पुनर्.*

Richika ऋचीक *m.* name of a Rishi. [Veda.]

Rigveda ऋग्वेद *m.* name of a Ringleader प्रधानराजद्रोहिन् *m.*

Rock दोलय *den.* or आन्दोलय *den.*

Roof छदिम् *n.* पटल *n.*

Root मूल *n.*

Rudeness अविनय *m.*

Rukmīṇī रुक्मिणी *f.* wife of Kṛishṇa.

Running विद्वण *n.*

Ruthless निर्दृण *m. n. f.*

S.

Sagara सगर *m.* name of a king.

Sāketa साकेत *n.* name of a town.

Sāmaveda सामवेद *m.* name of a Veda. [n.]

Saṁdhyā-adoration संध्यावन्दन

S'amī शमी *f.* a kind of tree.

Sarayū सरयू *f.* a river near Ayodhyā.

Satyabhāmā सत्यभामा *f.* name of one of the wives of Kṛishṇa.

Saushadmana सौषजन *m.* name of a king.

Saying वचन *n.* उक्ति *f.*

Self-respect स्वाभिमान *m.*

Sense अर्थ *m.*

Sign चिह्न *n.*

Simple ऋजु *m. n. f.* आर्जवयुक्त *m. n. f.* सरल *m. n. f.*

Simply केवलम् *adv.*

Sinful पाप *m. n. f.*

Skilful चतुर *m. n. f.* कुशल *m. n. f.*

Slavery दास्य *n.*

Smite कृ 8th conj. with अप or
नि, पीड 10th conj.

Snatched away आखिप्त *past part.*
pass. of क्षिप् with आ.

Sometimes कदाचित्.

Sought प्रार्थित *past part. pass.* of
अर्थ with प्र.

Spirit सत्त्व *n.*

Spiritual adviser उपाध्याय *m.*
पुरोहित *m.*

Spray कण *m.* सीकर *m.*

Stay स्था; stayed स्थित *past part.*

Stem बन्धन *n.*

Stream स्रोतस् *n.*

Street रथ्या *f.*

Subject विषय *m.*

Subtle principle तन्मात्र *n.*

Suddenly सहसा *adv.*

Sudera सुदेव *m.* a proper name.

Supreme power साम्राज्य *n.* पार-
मेष्ठ्य *n.*

Surveyor भूमापक *m.*

S'yâparṇa श्यापर्ण *m.* an indivi-
dual of the श्यापर्ण family,
which was a family of priests.

System विधि *m.* पद्धति *f.*

T.

Taken, having, गृहीत्वा *absolu-*
tive of ग्रह्.

Tālī ताली *f.* a kind of palm tree.

Taunt उपालम्भ *m.*

Tenantless निर्जन *m. n. f.*

Territory विषय *m.*

Thick स्थूल *m. n. f.* विपुल *m. n. f.*

Thought संकल्प *m.* बुद्धि *f.*

Thoughtlessly *adv.* रभसात्,
मोहात्.

Touching लग्न *m. n. f.*

Towards प्रति (governing an ac-
cusative) अभि *prep.*

Trader वाणिज्य *m.*

Trammel बन्धन *n.* निगड *m. n.*

Traverse क्रम 1st and 4th conj.
Parasm. with आ.

True God, true सत्यस्वरूप *m. n.*
f., God परमात्मन् *m.*

Truth ऋत *n.*

U.

Unfathomable अगाध *m. n. f.*

Unforgiving अमर्षण *m. n. f.*

Unfounded निर्मूल *m. n. f.*

Unguarded अरक्षित *past part.*
pass.

Uninterruptedly अविरतम् *adv.*

Usually प्रायेण *ind. adv.* प्रायः
ind. adv.

V.

Vāraṇāvatī वारणावती *f.* name
of a place.

Very भृशम् *adv.*

Vidura विदुर *m.* a proper name.

Violent प्रचण्ड *m. n. f.*

Virāṭa विराट् *m.* name of a king.

Visit आगमन *n.* आगम *m.*

Viśrâma-palace विश्रामप्रासाद *m.*

Vṛitra वृत्र *m.* an enemy of Indra.

W.

Waist मध्य *n.*

Want ईक्ष् 1st conj. *Ātm.* with
अप.

Watch, to, निरूपयितुम् *inf.* of
रूप् 10th conj. with नि.

Well-behaved सुचरित *m. n. f.*
 Well-disposed क्षिप्र *past part.*
 What sort of कीदृश *m. n. f.*
 Whenever यदा यदा-तदा तदा.
 Whirlwind चक्रवात *m. इच्छावात*
m.
 Wicked (person) शठ *m. खल m.*
 दुरात्मन् *m.*
 Wing पक्ष *m.*
 Without wealth धनहीन *m. n. f.*
 Women of Vraja व्रजाङ्गनाः *f. nom.*
plur.
 Word वचस् *n. वचन n.*

Work परिश्रमं कृ 8th *conj.*
Parasm. and Ātm.

Y.

Yajñadatta यज्ञदत्त *m. a proper*
name. [Veda.]

Yajurveda यजुर्वेद *m. name of a*
 Yavana यवन *m. a foreigner, a*
 Mahomedan ; a Greek (in an-
 cient times).

Yet अद्यापि *ind.*

Youngest कनिष्ठ *m. n. f.*

Your reverence भगवान् or भवान्
nom. sing.

समाप्तोऽयं ग्रन्थः ।

शुभं भूयादध्येतुरध्यापकस्य च ।

येन यत्सु बहुव्रीहिः

स चासौ कर्मधारयः।

चकार बहुलो बहुव्रीहिः

यो स सितसुखः स

No decline;—

श्री, श्री, श्री, स्त्री, सुश्री, स

In all the cases

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सुभाष

येन यस्य बहुव्रीहिः

स चासौ कर्म धारय ॥

चकार बहुलो द्वन्द्वः

शेष तस्य रूपः स्मृतः ॥

